

ESSAY THE FIRST;
ON THE
KOCCH, BODO AND DHIMÁL TRIBES,
IN THREE PARTS.

PART I.—VOCABULARY
PART II.—GRAMMAR.
PART III.—LOCATION, NUMBERS, CREED, CUSTOMS, CONDITION,
AND PHYSICAL AND MORAL CHARACTERISTICS
OF THE PEOPLE.

BY
B. H. HODGSON, ESQ.

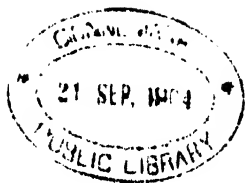
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ON THE ABORIGINES OF INDIA.

BY

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Mirantur aliqui altitudines montium, ingentes fluctus maris, altissimos lapsus fluminum, et gyros siderum. Relinquant seipso, nec mirantur.—*St. AUGUSTINE.*

Quelqu' interet que nous ayons a nous connaitre nous memes, je ne sais si nous ne connaissons pas mieux tout ce qui n'est pas nous.—*BUFFON.*

The natural history of man is indeed yet in its infancy, so that a complete view of the subject could not be attempted. . . . Every reptile, bird, beast, insect, mineral, has its historian, while the human subject has been completely neglected.--*LAWRENCE.*

Can we hope to proceed safely in legislation, in public institutions, in education, without a sound acquaintance with the physical and moral qualities, the languages and habits, of the subjects for whose benefit they are designed ?—*HALL.*

P R E F A C E

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ALL those who are conversant with ethnology are aware that the pagan population of India is divided into two great classes, viz., the Arian or immigrant, and the Tamulian or aboriginal, and also, that the unity of the Arian family, from Wales to Assam, has been demonstrated in our own times by a noble series of lingual researches—researches which have done for the history of Man a service analogous to that done for the history of the globe he inhabits by the fossil investigations of Cuvier. The moral and physical condition of the several branches of the Arian race having been well known prior to these investigations, their sole object was to recover the clue to the common connexion and relationship of all the Arians, notwithstanding the obliterating effects on speech of ages of diverse social progress and of unrecorded migrations over half the globe's surface, and notwithstanding the striking physical changes worked in the lapse of ages by settlements in every clime, from the Equator to the Arctic circle. What a glorious triumph of literature to bridge such a profound and vast gulf!

The Tamulian race, confined to India and never distinguished by mental culture, offers, it must be confessed, a far less gorgeous subject for inquiry than the Arian. But, as the moral and physical condition of many of the scattered members of the Tamulian body is still nearly as little known as is the (assumed) pristine entirety and unity of that body, it is clear that this subject has two parts, each of which may be easily shown to be of high interest, not merely to the philosopher but to the statesman. The Tamulians are now, for the most part, British subjects: they are counted by millions, extending from the snows to the Cape (Comorin); and, lastly, they are as much superior

to the Arian Hindus in freedom from disqualifying prejudices as they are inferior to them in knowledge and all its train of appliances—a fact of which the extensive and important uses now making of the Kól or Dhánger race, offers a valuable exemplification. Yes! in *every* extensive jungly or hilly tract throughout the vast continent of India there exist hundreds of thousands of human beings in a state not materially different from that of the Germans as described by Tacitus. Let then the student of the progress of society, of the fate and fortunes of the human race, instead of poring over a mere sketch of the past, address himself to the task of preparing full and faithful portraits of what is before his eyes; and let the statesman profit by the labours of the student; for these primitive races are the ancient heritors of the whole soil, from all the rich and open parts of which they were wrongfully expelled by the usurping Hindus.* It is *one* great object of this research to ascertain when and under what circumstances this dispersion of the ancient owners of the soil took place, at least to demonstrate the fact, and to bring again together the dissevered fragments of the body, by means of careful comparison of the languages, physical attributes, creed and customs of the several (assumed) parts. It is *another* object, not less interesting, to exhibit the positive condition, moral and material, of each of these societies at once so improvable and so needful of improvement, and whose archaic status, polity and ideas offer such instructive pictures of the course of human progression.†

I have said that the unity of the Arian race has been demonstrated chiefly through lingual means. We have now similarly

* It can hardly be necessary for me to say that I do not entertain the idle notion of now ejecting the Hindus and replacing the aborigines, but that of drawing well-informed heedfulness to the condition and claims of the latter.

† Surely a subject so worthy of the best attention and ablest examination ought not to be treated superficially, or as if we aimed merely to learn how far the aborigines have a common tie of descent.

to demonstrate the unity of the Tamulian race, an interesting but a difficult task; for there is an immense number of spoken tongues among the Tamulians, whereof I have already ascertained not less than 28 in the limited sphere of my own proposed inquiries;* and all these, though now so different as to be mutually unintelligible to the people who use them, require to be unitised, while one of the highest authorities† on such points fairly declares that he cannot tell what constitutes identity of language. It is clear therefore to me that in this inquiry we shall require all the helps within our reach, and that a copious vocabulary, as well as a rudimentary grammar, of each tongue, will be indispensable. But the rudiments of grammar are to be had only with extreme toil, as creations of your own, from the crude element of very corrupt sentences supplied by unlettered children of nature; and, in proportion as all such grammars are likely to be deficient, in the same proportion do copious vocabularies become more and more desirable. Besides, summary vocabularies are apt to deal with generals, whereas particulars embody the character and racy virtue of speech. But homebred words are all *very* particular, and proportionably numerous; while general terms, if more conveniently few, are less characteristic and very apt to be of exotic origin; take the English general term to move; it is Latin and one; but of the numerous sorts of special motion (to hop, to skip, to jump, to tumble down, to get up, to walk, to fly, to creep, to run, to gallop, to trot,) all are “genuine Saxon, by the soul of Hengist.” Again, the long and perfect dispersion and insulation of the several members of the Tamulian body have led to an extremity of lingual diverseness which, as contrasted with the

* I confine myself to the aborigines of the mountains and tarai between Kumaun and Assam, a rich and extensive field of research. But I hope that other inquirers will, under the auspices of the Society, join me to complete the investigation.

† H. H. Wilson’s preface to the Mackenzie papers. Wilson’s scepticism is somewhat wanton and affected: a sly hit at ignorance?

similarity of their creed and customs, is the enigma of their race, and an enigma which assuredly no Œdipus will solve except by *dint of words*. In Hindi and Urdú, structure is the same: vocables make all the difference; which is *there* broad and clear owing to the evidently foreign elements of the diversity. Not so, however, in the Tamulian tongues, in which there is very little of foreign element: all is homogeneousness in the vocables, and from its sameness of kind is less open to distinct separability. A summary comparative vocabulary was framed some years back by that able and zealous enquirer, the Rev. Mr. Brown, and it has been extensively filled up with the dialects of the mountaineers round Assam. But, in applying this vocabulary to the uses of the present Essay, I have found it quite insufficient to the ends in view, to raise, not to solve, doubts; and in reference to this question of the adequacy or otherwise of a very limited number of words even of a primitive character, I request particular attention to the fact, that the popular opinion of the decisive nature and effect of such words, propagated by that able polyglottist, Abel Remusat, has been lately shown to be *far* from decisive by Schott, whose observations on the subject may be seen, in lucid epitome, in Prichard's Physical History.* Mr. Brown's words are scarcely of that kind which Remusat justly laid stress on as "prerogative instances" of speech.† They are also, I think, much too few in number to yield decisive results, even had they been quite faultlessly selected. Any vocabulary that aspires to be useful, must, however summary, contain a fair portion of words belonging to each and all of the "parts of speech," and must also give the cardinal numbers, at least down to 10.

With regard to the *second* object of these inquiries, or the

* Vol. IV. p. 395, and the following.

† For example, light, lux, is a high abstraction which none of my informants can grasp, though they readily give equivalents for sunshine and candle or fire flame.

determination of the moral and physical status of each aboriginal people, it is to be observed that, as the Tamulians have, none of them, any old authentic legends, and are all very uninformed, save in what respects their immediate wants and habitual ideas, it is exceedingly difficult to learn any thing of this sort from them *directly*; their creed especially is a subject of insuperable difficulty, through the sole medium of direct questioning: their customs, again, are apt to afford but negative evidence, because being drawn from boon nature, they tend to identity in all the several nations; and lastly, their physical aspect is of that osculant and vague stamp, which indicates rather than proves any thing; or rather, what it does prove is general, not particular. We are thus driven back through all the media of research upon the grand stay of a copious vocabulary. It is my fixed conviction that every distinct effective idea must have an appropriate word to express it; that the more important the idea or want (if felt by the *parties themselves*) the more surely will the correspondent term be forthcoming. Now, in regard to the creed of two of these nations (the Bodo and Dhimal), I have toiled for weeks to come at the verity by means of direct questions; and yet, if at this moment I have any distinct notion of the real belief of these people, certainly I am as much indebted for it to my ample vocabulary as to all my direct interrogations. In the vocabulary, I find no adequate word for God, for soul, for future state, for Heaven, for Hell, for piety, for sin, for prayer, for repentance, for pardon; and I apply this broad and sure basis of inference, but without exaggeration, to its legitimate purpose! Nothing can exceed the vagueness of all direct statement on this most important of subjects: the gods (void of godhead: creator, lawgiver, judge) are very angry: why? *not* because *you* have sinned, but because *they* are neglected: they must be flattered with gifts. This is all; *save* what may be surely, if carefully gathered from a copious vocabulary. I have adverted to the number of people whose speech is to be investigated, (28) as

well as to the careful and ample style of investigation which I conceive can alone suffice for the realization of the ends in view ; for our aim is not to raise doubts but to solve them.* But time is the most precious of all things ; and as the present investigation has cost me six months, I purpose to seek aid and help from abroad, furnishing to each of my co-operators the present paper as a model, it being indispensable for purposes of *ready* and *effective comparison*, that all information should take a like direction, and that direction a sound and good one. In submitting therefore the first of an intended series of papers to the Asiatic Society of Bengal, I have the honour to solicit its revision of my labours, in order more particularly to render the form of the vocabulary and grammar as good as may be, containing *all that is essential* and *nothing superfluous*. Should the Society favour me with any such suggestions, or should it practically ratify my present work by printing it, I intend forthwith to have 50 blank and 50 full copies of the essay printed for distribution to co-operators ; and meanwhile I shall conclude this too long preface with a few explanations of the reasons which have led me to give this particular form to the vocabulary, the grand stay, as I conceive, in these inquiries, for the reasons already given. It will be seen at a glance that my vocabulary is not alphabetical. I think the alphabetical plan liable to two extreme objections ; for we become thus entangled amid synonyma that are superfluous or deceptive, and among vague words that are worse than useless. But, worse than this, the alphabetical plan is void of all that facilitation which is so indispensable towards the accomplishment of the end in view, it being at once most difficult and most necessary to lend the vagrant minds of our primitive informants some helps towards compression and steadiness of attention in to them so new, so strange, and so tedious, a labour. The principle I have proceeded upon is the association of ideas by simi-

* See note at the end of this Preface.

litude, contrast and habitual connection ; and I have found this grand principle, (which is to our *cogitative what sympathy is to our emotive faculties*) when understood and applied with the requisite simplicity, to be of great assistance to myself in guarding against vague words, whose name is legion, and of yet more and more important assistance to my primitive-minded respondents. In numberless instances the mutual doubts created by the first word were removed by mere utterance of the correlative or contrasted term ; whilst in each of the arts and crafts the clue furnished by connexion and dependancy of parts enabled me rapidly and surely to work onwards with the vocables. I perceived also that I was at the same time thus preparing so many distinct pictures of the state of knowledge in its several departments, such as it is within the ken and use of the races interrogated (an important part of my plan of absolute as well as comparative estimates) ; and, even when no such knowledge was to be had in the particular case before me, I have carefully preserved the blanks, deeming the negative almost as valuable as the positive evidence—not to mention that, having in view application to other respondents of different nations, it followed that the blanks in one paper might be well filled in another. Still, the vocabulary is too large and too difficult ; and it is therefore a great object to reduce it in the complex terms without mutilation, and also to give the essentials of grammar with the utmost simplicity and conciseness ; and for aid to these ends I shall be thankful, though no pains have been spared to render the whole paper as it now stands worthy of the Society's acceptance and a fitting model for future research. Of the three separate people* treated of (the Koch, the Bódó, and the Dhimál) I have given physical delineations of the Bódó only, because the

* I distinguish by language, and assume that wherever there is a broad spoken diversity of tongue unintelligible to neighbours, there is distinct people. The value of these spoken diversities will be hereafter determined as one general result of the inquiry on foot.

faintly yet distinctly marked type of the Mongolian* family is similar in all three, but best expressed (so to speak) in the Bódó features and form. I am not unaware that a great deal has been already done in the line of research which I have now, not taken up,† but resumed, and if I have not adopted and followed up the method of investigation of any of the many able men who have, with reference to my present attempt, preceded me in this field, it is not because I am insensible of the value of those labours, but because their diversity is quite opposed to every idea of system, where system is most needful, and *that* the best system : wherefore the corrections of the Society are solicited for my own work prior to its dissemination (as a model) for being filled up by various co-operators either within the limits assigned to myself (if such aid can be had), or elsewhere and beyond those limits.

B. H. HONGSON.

Darjeeling, June, 1846.

NOTE.—The great Scythic stem of the human race is divided into three primary branches, or the Tangús, the Mongol, and the Turk. The first investigators of this subject urgently insisted on the radical diversity of these three races : but the most recent inquirers more incline to unite them. Certainly there is a strong and obvious character of physical, (if not also of lingual,) sameness throughout the Scythic race ; and it is remarkable that this peculiar character belongs also to *all* the aborigines of India, who may be at once known, from the Cavery and Vigarú to the Cosi and Bhagaratty, by their quasi-scythic physiognomy, so decidedly opposed to the Caucasian countenance of the Arians of India, or the Hindus. I apprehend that there

* Mongolian ? potius Scythic.—See the appended note on the subject.

† When I went to England in 1844, I possessed vocabularies of all the languages and dialects of Nepal : but these, with many other valuable papers, were lost owing to circumstances I need not dwell on. I have recovered some fragments, and am reconstructing the vocabularies of these dialects upon the plan above delineated.

will be found among the aborigines of India a like lingual sameness, and that very extended and very accurate investigation will consequently alone suffice to test the real nature and import of the double sameness, physical and lingual. That all the aborigines of India are Northmen of the Scythic stem seems decidedly and justly inferrible from their physical characteristics. But, inasmuch as that prodigious stem is every where found beyond the whole Northern and Eastern boundary of India, not merely from the Attok to the Brahmaputra, where these rivers cut through the Himalaya, but from that point of the latter river all the way to the sea, and inasmuch as there are familiar and trite Ghâts or passes over the Himalaya throughout its course along the entire confines of India from Kashmir to the Brahma Kund, it follows of necessity that very careful and ample investigation will alone enable us to decide upon the question of the unity or diversity of the aborigines of India, in other words to decide upon the questions, whether they owe their confessed Scythic physiognomy to the Tangús, the Mongol or the Turk branch of the Tartars or Scythians, and whether they immigrated from beyond the Himalaya ("the hive of all nations") at one period and at one point, or at several periods and at as many points. Between Gilgit and Chittagong there are 100 passes over the Himalaya and its south-eastern continuation to the Bengal Bay; while for the time of passage, there are ages upon ages before the dawn of Legend and of chronicle.

I incline to the opinion that the aborigines of the *Sub-Himalayas*, as far east as the Barnadi of Assam, belong to the Tibetan* stock, and east of that river to the Chinese stock—except the Garos and other tribes occupying that portion of the Hills lying between Assam and Sylhet; and that the aborigines of the *tarni* and *forest* skirting the entire sub-Himalayas inclusive of the greater part of the circuit of the Assam Valley, belong, like those last mentioned, to the Tamulian stock or aborigines of the plains of India generally. But what is this Tamulian stock? what the Tibetan stock? and what the Chinese? and to which of the three grand and well known branches of the Scythic tree (Tangús, Mongol, Turk) do the Tamulians, the Tibetans and the Chinese† belong?—I have now said enough to enforce caution and stimulate curiosity, and I pause.

* Notices of the Languages and Literature of Nepal

† The Tartars of China are Manchurian Tangús. I allude to the Chinese proper.



V O C A B U L A R Y.

1ST.—NOUNS.

<i>English.</i>	<i>Koch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
The Universe,	Songsár,	"	"
Creator,	"	"	"
Creature,	"	"	"
Matter, universal,	"	"	"
Spirit, universal,	"	"	"
Space ditto,	"	"	"
Time ditto,	Kál,	Khál,	Khál.
Motion, universal,	Chalan, gaman,	Thángbai,	Hánka.
Immotion or rest,	Thirta, Rahan,	Thábai,	Hiká.
Action, consci-	} Korom,	Habba,	Kámpáka.
ous motion,			
Inaction ditto,	"	Habbagéyá,	Kámmánthuka.
Light, luz,	Jyoti,	Shráng,	Jolka.
Darkness,	Ándhér,	Khomshi,	Kitikitika.
Figure or form,	Rúp,	Rúp,	Rúp.
Formlessness,	Arúp,	Rúpgéyá,	Rúpmánthuka.
Star,	Tára,	Háthotki,	Phúró.
Planet,	Graha,	"	"
Saturn,	Súni,	"	"
Jupiter,	Brihaspati,	"	"
Venus,	Súkra,	"	"
Mars,	Mongol,	"	"
Eclipse,	Grohon,	"	"
Heaven,	Sworg : Dévá,	{ Nókhoráng, visible arch,	"
Earth,	Prithivi,		"
Hades or Hell,	Pátal, Norok,	"	"
This world,	Lók,	"	"
The next world.	Pórlók,	"	"
God,	Bhagaván,	Bátho (the Sij plant),	Wáráng-Béráng (mas et fem).
A God, any,	Dév'ta,	Madai,	Dír, Grám.

English.	Koch.	Bodo.	Dhimál.
Angel or Kallodemon,	Súr, Dév'ta,	"	"
Devil or Kalkodemon,	Dait, Rák-shma, Asút,	"	"
The Devil,	"	"	"
Fairy, good,	"	Madai,	"
Ogre,	" bad,	Jomon,	"
Gnome,			
Sprite,			
Ghost,	Bhút,	Gathaicho,	"
Witch (fem.),	Dákini,	{ Háshá-Hinjou,	Mháí Béal
Sun,	Béla,	Hinjouni Daina,	Dhaina.
Moon,	Chánd,	Shán,	Béla.
Dark half of,	Badi,	Nókhábir,	Táli.
Bright ditto,	Súdi,	Dán khomshi,	"
Body, limited,	Gotor,	Dán shráng,	"
Shadow,	Chía,	Modom,	Dhór.
Human body,	Gotor,	Sáikhúm,	Dápká.
Human soul,	Jíú,	Modom,	Dhor.
Life,	Jíú,	"	"
Death,	Moron,	Gótháng,*	Singlhóka.
A being, moving,	"	Gothi,*	Síká.
A thing, motionless,	"	"	"
A name,	Nám,	"	"
An animal,	Pasú,	Múng,	Ming.
A vegetal,	Trin,	Gothing,	"
A mineral,	Dhátú,	"	"
Human kind,	Mánushi,	"	"
Quadruped,	Chárpáyá,	Mánushi,	Dayàng.
Bat kind,	Chám chilka,	Athéng thonglré,	Díalong-khókoi.
Bird kind,	Pókhi,	Badamali,	"
Fish kind,	Máchá,	Dáuchen or Dau,	Jihá.
Shelled fish kind,	"	Gná,	Haiyú.
Testudines,	"	"	"
Lacertine Rep- tiles,	"	"	"
Batrachians,	"	"	"
Serpent kind,	Sámp,	Imbú,	"
Insect kind,	Póká,	Jíbo,	Púnhá.
Mind, understanding,	" Mon,	Impho,	Nhámoi.
Reason, the thinking organ,		Gasho?	"

* Rather alive and dead.

<i>English.</i>	<i>Koch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Instinct animal,	"	"	"
Reason,			
Meditation,	Bhávana,	"	"
thought, reflection, the act,			
Consciousness,	"	"	"
Reasoning, rationalisation,	"	"	"
Debate, argument,	Báda bádi,	Rajjalaiyu,	Dopka warka.
Memory,	Phom,	Shútrúng,	Phom.
Forgetfulness,	Béphom,	{ Bouwa, Shút- rúnggeya, }	Phommánthó.
Sensation,	Dishapán,	Dásmanno,	Dishaménka.
physical,			
Perception,	Phom,	Gashomanno,	Phom.
mental, or,			
Apprehension,			
Quantity,	"	"	"
Degree,	"	"	"
Quality,	Gún,	"	"
Number,	Ganti,	Shanno,	Ganéká.
Time, limited,	Bélá,	Bélá,	Bélá.
Place, ditto,	Thán,	Núpthi,	Chól.
Circumstance,	Británt,	"	"
event, external,			
Condition,	Gati, Dasha,	"	"
state, internal,			
Constitution,	Swobhau,	"	"
Temperament,			
Nature,			
Manner, the how,	Doul, Prakár,	"	"
Occasion, the	"	"	"
when,			
Object, end in	Bishoi,	"	"
view,			
Reason, the	Hétú, Sobob,	"	"
human, why,			
Cause, causa	Káran,	"	"
causans,			
Effect, conse-	"	"	"
quence,			
Feeling, affec-	Máyá,	Wanna,	"
tion, passion,			
Parental affection,	Máya,	Wanna,	"
Filial ditto,	Máya,	Wanna,	"
Conjugal ditto,	Prém, Móh,	Wanna,	"
Appetite, Bo-	Udhar,	Gashojáyú ?	Mondhámí.
dily desire,			

<i>English.</i>	<i>Koch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Mental desire, wish,	Ichha,	Gashojáyú,	Mondháni.
Motive, inducement,	Sobob, káron,	"	"
Intention, purpose, design, aim,	Sobob, Nimitt,	"	"
Endeavour, attempt,	Chéshta, Ánt,	"	"
Act or deed,	Kám, Kormo,	Habba,	"
Disposition, temper,	Mizág,	"	"
Behaviour, conduct,	Chalan,	"	"
Demeanour, manners,			
Habit, wont,	Chál,	"	"
Practice, use,	Chál,	"	"
Custom, usage,	Bhés, Dastúr,	"	"
Use, enjoyment of,	Bhóg,	"	"
Use, mere act of,	"	"	"
Disuse, cessation of,	"	"	"
Abuse, wrong use,	"	"	"
The material elements,	Panj Bhút,	"	"
Earth, the terrene element,	Prithivi,	"	"
Earth, land, terra firma,	Máti, Bhúmi,	Há,	Bhanói.
Soil, cultivable,	Sárúk máti,	Hásharhá,	Bhanói.
Mould,	Sárúk máti,	"	"
Marl,	Sárúk máti,	"	"
Mud,	Kádó,	Habdó,	Kadéo.
Dust,	Dhúlá,	Háduri,	"
Manure,	Sár,	Hásár,	Sár.
Stone, a fragment of rock,	Páthar,	Onthái,	Unthúr.
Gravel, the heap,	Kankar,	"	"
Rock, the mass,	Páthar,	Onthai,	Unthúr.
Clay rock, alumina,	"	"	"
Potter's clay,	Kúmhálermáti,	Aithálihá,	Chiktháli Bhanói.
Limestone, rock calx,	"	"	"
Chalk,	Khárimáti,	"	"
Lime, prepared,	Chún,	"	"

<i>English.</i>	<i>Koch.</i>	<i>Bodo.</i>	<i>Dhimdl.</i>
Quick-lime,	Alwa, Jhúri,	"	"
Sandstone rock,	"	"	"
Sand, loose,	Bálú,	Bálá,	Bálá.
Flint rock, silex,	Páthar,	"	"
Gun flint,	Páthari,	"	"
Glass,	Káncb,	"	"
Soda,	"	"	"
Alkali,	"	"	"
Acid,	"	"	"
Rock-salt,	"	"	"
Salt, any,	Nún,	Sankhri,	Désé.
Saltpetre,	Jaikhar,	"	"
Borax,	Sohága,	"	"
Sulphur,	Gandararak,	"	"
Antimony, or } mercury,	Pará,	"	"
Arsenic,	"	"	"
Talc,	Abór,	Alongbár,	Bálápát.
Mica,	"	"	"
Chrystal,	Bilour,	"	"
Mineral ore,	Dhátú,	"	"
Gold,	Sóna,	Sona,	Sona.
Silver,	Rúpá,	Rúpá,	Rúpá.
Iron,	Lóhá,	Shúrr,	Chir.
Copper,	Támba,	Támbo,	Támbo.
Tin,	Ránga,	"	"
Zinc,	Jasta,	"	"
Lead,	Sishá,	"	"
Pewter,	"	"	"
Brass,	Pítal,	"	"
Bell metal,	"	"	"
A mountain* or } hill,	Parbot,	Hájo,	Rá.
A plain,	Dángá,	Photár, Háyen,	Dhaidhaika.
A hill top,	Máthi,	Khró,	Púring.
A hill side,	Májha,	Géjér,	"
A hill base,	Gór,	Khíbo,	Lélé.
A wooded plain } or weald,	Jhárbári,	Hágrá ?*	Sing bári.
A naked plain } or wold,	Dhaidhai danga,	Phótár,	Dhaidhaika.
Dry uplands,	Dángi,	Hágúng,	Tíka.
Low flooded } lands,	Dóhalla,	Dohala,	"
A valley, large,	Khál,	Hákor,	"
A valley, small,	Khál,	Hákor,	"
A ravine,	Dhordhora,	"	"

* Forest, and Sing bári the same.

<i>English.</i>	<i>Koch.</i>	<i>Bodo.</i>	<i>Dhimdi.</i>
A forest,	Sál bári,	Hágrá má,	Sing bári.
A jungle,	Jhár bári.	{ Thúri hágrá, or Hágrá,	Dincha.
Copse or- brushwood,	Jhári,	Joulia,	Jhápai.
A sandy waste or desert,	Dhúdúá danga,	Hágúng?	Tikar.
A marsh, or swampy plain,	Démdévi,	Dalbári,	"
A quagmire, or quicksand,	Dhasna,	Hábráng,	"
Water,	Jal,	Dóí,	Chí.
Salt water,	Nóna Jal,	"	"
Fresh water,	Mítha Jal,	"	"
Tide,	"	"	"
Ocean or sea,	"	"	"
A river,	Nodi,	Dóí (water),	Chí (ditto.)
A great river,	Bada nodi,	Dóí gédét,	Badka Chí.
A rivulet,	Chota nodi,	Dóishá,	Mhoika Chí.
Still water,	Dhí páni,	Dongo,	Dángi,
Running water,	Bohonti páni,	"	Phoika Chí.
Coast or bank,	Dhádani,	Dóijing,	Chéngsho.
Bay or inlet,	Ghéná,	Míri,	Ghékana.
A canal,	Dánrá,	"	"
Aqueduct, small and crude,	{ Shán,	Phoiri,	Ráhi,
A torrent,	Tarang,	"	"
A rapid,	{ Khúrkhúria or Bajna,	Doibájana,	"
A water-fall,	Dhordhora,	"	"
A lake, natural,	Jhíl,	Dhángi?	Dhángi?
A pond, natural,	Khári, Dobha,	Dóba,	Dóba.
A tank, artificial,	Diggi, Choka,	"	"
A wave,	Dhéyú,	Doi dhó,	Chíko dhéo.
A stream or current,	Sont,	"	Rághá.
A spring, natural,	Bhúl,	Bímú,	Bhúl,
A well, artificial,	Chhá,	Dóí khor,	"
A fountain, do.	Dhárá,	"	"
A bridge,	Khorkhori,	Saikhóng,	"
A ferry,	Ghát,	"	"
A ford,	Ghát,	"	"
Either the ele- ment,	{ Déwá,	Nokhoráng,	"
Air, or	Batás,	Bár,	Bhirma.
Wind, moving air,	{ Batás,	Bár,	Bhirma.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Storm, tempest,	Dúnd,	Bárhúrka,	"
Atmosphere,	} Samay,	Din,	Din.
weather,			
Bad weather,	Búra samay,	Hamma din,	Má elka din.
Good weather,	Bhalo samay,	Ghám din,	Elka din.
Cloud,	Mégh,	Jamóí,	"
Sunshine,	Rávad,	Shandúng,	Sáné.
Season,	Samay,	Din,	Din.
Spring,	Basant,		
Summer,	Grish samay,	Galam battar,	Sá kó din.
Autumn,	"		
Winter,	Jár samay,	Gajáng battar,	Chúmko din.
The rains,	Barsh kál,	"	"
Rain,	Páni,	Nókhá,	Wái.
Drop of rain,	Tóp,	"	"
Shower of rain,	"	"	"
Thunder,	Charak,	Kharammo,	"
Lightning,	Deva chilak,	Mú phlámo,	Kapli gáí.
Hail,	Páthar,	Krothai,	Unthúr.
Snow,	Hém,	"	"
Frost,	Pála,	"	"
Thaw,	Galay,	"	"
Dew,	Sít,	Níhúr,	Nihari.
Mist or haze,	Kúhá,	"	"
Fog,	Kúhá,	"	"
Fire(the element),	Agni,	Wát,	Mén.
Temperature,	"	"	"
Heat, caloric,	Grish,	Gúdúng,	Bhémka.
Cold,	Jár,	Gajáng,	Chúnka.
Fire, any,	Agni,	Wát,	Mén.
Flame,	Jálá,	Wát chalai,	Métika.
Smoke,	Dhúna,	Wakan doi,	Dhúna.
Fire place or	} Akhá,	{ Dón dap,	{ Mén dhoka.
grate,			
Forge,	Aphar,	Wag dap,	Mén pondho.
Furnace,	Bhatti,	Wát gadáp,	"
Kiln,	Bhátta,	"	"
Oven,	Akhá,	"	"
Still,	Bhatti,	Doudap,	"
Fuel,	Khori,	Bhátí,	Bhátí.
Wood,	Lakri,	Bón,	Mising.
Charcoal,	Angrá,	Bón,	Khútán
Cinders,	"	Hangár,	Angrá.
Ashes,	Músh,	"	"
Turf,	Chokri,	Hátoplá,	Chai and Ló
Cowdung,	Chán,	Itha,	Chapra.
Straw,	Lára,	Mashokhi,	Píá kolisha,
The human body	Gótór,	Majigáp,	Nára.
		Modom,	Dhés.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
The head,	Múra,	Khóró,	Párin.
The limbs,	Ang,	"	"
The skin,	Chamra,	Bígóg,	Dhálé.
The hair of body,	Rom,	Khomon,	Moishú.
The hair of head,	Chúli,	Khanai,	Poshom.
The neck,	Gardhan,	"	Nirga.
The throat,	Tútí,	Garáng bá,	Totoá.
The arm, all,	Háth,	Nákhanti,	Khúrbáha.
The true arm,	Báhún,	Yágdo,	Khúr.
The fore arm,	Nalli,	Nakhanti,	Báhá.
The hand,	Háth,	{ Akhai or Ná- khai,	{ Khúr.
The palm,	{ Tálá, Akhai or Nákhai,	{ Thálka,	{ Tálá.
The back hand,	{ Háthér píth, *Nákhai or Akhai,	{ Bikhúng,	{ Gándi.
The finger, (any),	Angúl,	Náshi,	Khúrsing.
The thumb,	Búdi angúl,	Náshimá,	{ Mengta khur- sing.
The wrist,	Háthér lúlú,	Nágódó,	"
Finger nail,	Khól,	Náshi gúr,	Khóltá.
Thumb nail,	Khol,	Náshi gúr,	Khóltá.
The leg, all,	Théngá,	Gnáthéng,	Khókoí.
The true leg, tibia,	{ Mókchá,	Yadoí,	Khókoí.
The thigh, femur,	Chórá,	Phéndá,	Whálténg.
The knee,	Hatwa,	Hánthú,	WháltengTúrhuí.
The ankle,	Théngér lúlú,	Yágréng,	Khóí gánti.
The heel,	Gúdará,	Yáphá doudoí,	Gúdni.
The foot,	Bhóri,	Yáphá,	Khókoí.
The toe, any	Théngér angúl,	Náthéng nashi,	{ Khókoí ko khur- sing.
Great toe,	Budi angúl,	Náshi má,	Amabúndi.
Toe-nail,	Khúlká,	Náshi gúr,	"
Sole of foot,	Tálá,	Tálkhá,	Khúrsing tala.
A joint, any,	Lúlú,	Jóra,	Gánti.
A bone, any,	Harwá,	Bégéng,	Hár.
Flesh, muscle,	Másang,	Bidat,	Béhá.
Blood,	Lóhú,	Thóí,	Hitti.
Blood vessel,	Sir,	Sir,	Jhiré.
Sinew or tendon,	"	Róta,	"
The face,	Múkh,	Múkháng,	Rhúai.
The eye,	Chakhú,	Mogon,	Mí.
The eye-brow,	Bhúr,	Múshúgúr,	Mí pátá.
The eye-lash,	Chakhú nóá,	Moishram,	Mimúí.

* N is frequently a superadded and often a commuted letter.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Unimál.</i>
The nose,	Nák,	Gúnthung,	Nhápú.
The nostril,	Nák ka bind,	{ Bolong or Gú- dúng,	{ Nhápú phonga.
The forehead,	Kópál,	Jobom,	Kópál.
The cheek,	Gál,	Khoulai,	Galbúng.
The chin,	Thútúli,	Khúkháp,	Kátó.
The ear,	Kán,	Khomá,	Náháthong.
The beard,	Dáqhi,	Dáqhi,	Dáqhi.
The mustache,	Dádhi,	Dádhi,	Dádhi.
The mouth,	Múkh,	Khougá,	Núi.
The lips,	Thót,	Kúsúthi,	Dilvé.
The teeth,	Dánt,	Háthai,	Sitong.
The jaws,	Chouwá,	Hágmá,	Jambai.
The tongue,	Jívha,	Chálai,	Détóng.
The palate,	Tálú,	Jérkhóng,	Núi-ko-kilo.
The chest, male,	Búkh,	Jarbá,	Túmtá.
The breast, fem.	Dúdhya,	Jarba : Abú,	Túmtá.
The nipple,	Thomona,	{ Abú bijú ; or Ahárbánthú,	{ Dúdú konáshi.
The hip,	Chorú jorá,	{ Phéndá kani béngéng,	{ Whálténg-jora.
The buttocks,	Tholmá,	Kithúthái,	Líshura thumá.
The anus,	Kóti,	Khibú,	Líshura.
The penis,	Chént,	Chúchi,	Tau.
The testes,	Bicha,	Ladoi,	Séshé.
The vulva,	Máng,	Chiphá,	Lí.
The womb,	Bacha dhúkri,	Bishákhó,	Chánteréng.
The back,	Píth,	Bikhúng,	Gándi.
The belly or front,	Pét,	Uđoi,	Hémáng.
The stomach,	Bhóti,	Bhándár,	Pátám.
The bowels,	Lár,	Bibú,	Téréng.
The navel,	Lébhí,	Wáthú mai,	Boteréng.
The liver,	Kúljá,	Bikha,	Túmsing.
The lungs,	Phéphéra,	Sompholo,	Khúsló.
The heart,	Gotma,	Moikhún,	{ Mókecha : khon- dáng.
The gall-bladder,	Pitt,	Biklo,	Pitá.
The spleen,	Tilli,	Nokhabír,	"
The bladder,	Páni mutári,	Chithóp,	Páni mutári.
The kidneys,	Gila,	Gila,	Kéhá
The skeleton,	"	"	"
The back bone or spinal co- lumu,	{ Lildárú,	Chinchiri,	Lildárú.
A rib, any,	Panjár,	Khamihár,	Panjár.
The skull,	Khópri,	Khóro béngéng,	Púring ko hák.
The brain,	Gidhú.	Mélém,	Pú nhúi.
Marrow,	Magaz,	Mélém,	Dúng,

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Spittle,	Thúpá,	Júmúdoĩ,	Thopchi.
Phlegm,	Ghéngór,	Hágárdoĩ,	Háká,
Snot,	Singani,	Gúng grái,	Nháthí.
Turd, human,	Gúh,	Khí,	Lishi.
Horsedung,	Ládí,	Gorainikhí,	O'nyha-ko-lishi.
Cowdung,	Chan,	Múshúnikhí,	Piá ko lishi.
Wild beast's do.	Gúh,	Móchánikhí,	Khúna ko lishi.
Urine, human,	Múth,	Háshú doĩ,	Chicho.
Cow's urine,	Múth,	{ Múshúniháshú } doĩ,	Piá ko chicho.
Sweat,	Jhóns,	Galám doĩ,	Bhémtí.
Semen, animal,	Brij,	Phédá,	Tou ko chi.
Menses,	Mátághósa,	Roti chinam,	Lí-ko-chi.
Pus,	Pújh,	Gúmó doĩ,	Bítí.
Bile,	"	Biklóni doĩ,	Píto-ko-chi.
Fat,	Charbi,	"	"
Grease or Tallow,	Charbi,	"	"
Gravy,	Másangérras,	Bidatni doĩ,	Béhá ko chi.
Slime,	"	"	"
Spray,	Phén,	"	"
Moult, of birds,	Kúrich,	"	"
Casting hair, } of beasts, }	"	"	"
Rust,	Múrchá,	Mámúrkhi,	"
Mildew or blight,	Sóllá,	Mairúng,	Patna.
Mouldiness,	Sáwó,	Soyo,	Soulúng.
Rot, putrescence,	Póchá,	Géchéõ,	Pách.
Paring, peel,	Chhál,	Bigúr,	Dhálé.
Lees and refuse } of expressed } seed, &c. }	Sitti : Chimri,	Chábá,	Chónchá.
Litter, dirt,	Kútá,	Jábór,	Jábór.
Cobweb,	Jálshi,	Bémádóng,	"
Hunger,	Bhúk,	Ukidóng,	Mhítú.
Thirst,	Pías,	Gángdóng,	Chíám.
Nakedness,	Léngtápan,	"	"
Cold, pain of,	Jár,	Gajáng,	Chúng.
Sexual desire, } simple, }	Tháprá,	{ Hinjouni lúbi } dong,	Mondhápka.
Animal heat, fem.	Rajh,	Gúnnáng,	"
Libidinousness, } vicious, }	Kám,	Chúchi thengai,	"
Gluttony,	"	"	"
Drunkenness,	"	"	"
Idle talk,	Kéch-kéch,	Phéthphét,	"
Foul-mouthed- } ness or Abu- } siveness, }	Gáli,	{ Rái khám, } Rái chúá,	Náiká.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Slander, back- biting, }	Múkhú,	{ Chokhú póra kothásondong }	"
Censure, blame	Ninda,	Shúbúdong,	"
Praise, approval,	Prasan,	"	"
Continence, bodily	Jítindratá,	"	"
Continence, . mental, }	Síla,	"	"
Incontinence, bodily or sen- suality, }	Indribas,	"	"
Incontinence, mental, }	Mattatá,	"	"
Virtue,	Pún,	"	"
Vice,	Páp,	"	"
Error or fault,	Ghóti,	Bouá,	"
Love, charitas, }	Moh, máyá,	}	"
benevolence, }	Chéma,		
Hate, malevo- lence, }	Ghin,	Ninoháyá,	Chíká.
Hope,	Bhórsá,	"	"
Fear, .	Hatás, Dór,	Giyír,	Láchi.
Justice,	Dharam,	"	"
Injustice,	Adharam,	"	"
Right, just,	"	"	"
Duty, obligation,	"	"	"
Cunning, deceit }	Chhal,	"	"
hypocrisy, }			
Candour, open- ness, }	"	"	"
Modesty, shame,	Láj, sharam,	Lájyo,	Lédér.
Impudence,	Nilajta,	Láji rúngá,	Lédér mántho.
Joy,	Ulash,	"	"
Sorrow,	Khéd,	Jingá síó,	"
Avarice, covet- ousness, }	Lóbh,	"	"
Generosity, li- berality, }	Dánsíltá,	"	"
Pride, vanity,	"	"	"
Humility,	"	"	"
Industry,	Maskat, kismat,	Habba moucho,	Kámpáka.
Idleness,	Álas,	Búdong, Báýú,	"
Truth,	Sacchouti,	Chaléýá,	Saccha dopka.
Falsehood,	Jhútapan,	Chaléýo,	Micha dopka.
Patience,	Táp,	"	"
Impatience,	Asantáp,	"	"
Rage, anger,	Práptong,	"	"
Mercy, gentle- ness, }	Doya,	Wánnó,	"

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Cruelty, sav- ageness, }	Kóthú,	Wanná,	"
Bravery,	Húp,	Gúhúdong,	Jivédhámka.
Cowardice,	Nihúp,	Gikho,	Jivé mhoika.
Good manners, politeness, grace, }	Sishtáchár,	"	"
Bad manners, vulgarity, }	Dúshtáchár,	"	"
Curiosity,	"	"	"
Indifference,	"	"	"
Revenge,	Bodol,	"	"
Forgiveness,	Khéma,	"	"
Perfidy,	Kapat,	Chímak,	"
Fidelity,	"	"	"
Jealousy,	"	"	"
Sanity, mental,	"	"	"
Madness,	Págla pan,	"	"
Idiotcy, creta- nism, }	"	"	"
Food, victuals,	Khórák,	Jánai jinis,	Cháka jinis.
Eatables,	Khábar khorák,	Jánai jinis,	Cháka jinis.
Drinkables,	Pívar khorák,	Longnai jinis,	Amka jinis.
Animal food,	Máshong,	Bidot,	Béhá,
Vegetable food,	Phalhár,	Máigong,	Sár.
Fish meat,	Máccch máshong,	Gnábidot,	Haiyú Béha.
Fowl meat,	Múrgh máshong,	Doubidot,	Kíya kobeha.
Flesh meat,	Máshong,	Bidot,	Béhá.
Grain diet,	Phalhár,	"	"
Fruit diet,	Phalhár,	"	"
Hot condiments,	Garam masála,	"	"
Cold condiments,	Thanda masála,	"	"
Water,	Jal,	Dóí,	Chí.
Fermented liquor,	"	Jou,	Yú.
Distilled liquor,	Madh,	Pitika,	Phatika.
Milk,	Dúdh,	Dúdú,	Dúdhé.
Buttermilk,	"	"	"
Whey,	Máthá,	"	"
Ghee,	Ghiú,	Ghiú,	Ghiú.
Curds,	Dahi,	Dúdú,	Dahí.
Roast or gril- led flesh, }	Bhájá,	Manbai,	Khinka béhá.
Boiled flesh,	Jhól,	Bidai,	Jhól.
Beef,	Gaiko másang,	Músho bidot,	Píá ko béhá.
Mutton,	Bheri ko másang,	Ménda bidot,	Ménda ko béhá.
Goat flesh,	Bakri ko másang,	Búrma bidot,	Eécha ko béhá.
Pork,	Súwar ko másang,	Yóma bidot,	Páyá ko béha.
Venison,	Mriga ko másang,	Moini bidot,	Yénga ko báha.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Breakfast,	"	Phúnjáni jáyá,	Rhéma cháka.
Dinner,	"	{ Sánjiphú moi-	{ Mánjh belá-
Supper,	"	kham,	cháka.
Clothes : dress,	Kapra,	Biléyo moikham,	Ditima-cháka.
Man's dress,	"	Hí,	Dhába.
Woman's dress,	"	Híwáni Hí,	Wáwal ko Dhába.
Man's head-dress, Pagri,	"	Hinjouni Hí,	{ Béwal ko Bóná
Woman's ditto, Ghúngar,	"	Pháli,	or bolha.
Man's upper vest, Pachura,	"	Pháli,	Pátuka.
Woman's ditto, Khári,	"	Kháklúkdong,	{ Béwal ko púcha-
Man's lower vest, Dhóti,	"	Búchúla,	ra.
Woman's ditto, Phóta, Pataní,	"	{ Dókna matta,	Dhába.
Man's foot cover, Jota,	"	Dokna-glou,	{ Bólhá.
Woman's ditto, Jota,	"	Gámcha,	Dhári.
Cotton clothes, Súkúlá kapra,	"	Dokna matta,	Bólhá.
Linen clothes,	"	Jóta,	Jóta.
Woollen clothes, Lúi ko kapra,	"	Jóta,	Jota.
Silk or Satin } clothes,	{ Pát ko kapra,	Hígúphút,	Kapaiko Dhába.
A sport, game,	"	"	"
pass time, }	Khéla,	Injini hí,	"
Chest,	"	Gélénai,	Ghallé.
Drafts,	"	"	"
Dicing,	"	"	"
A dice,	"	"	"
Card playing,	"	"	"
A card,	"	"	"
Kite flying,	"	"	"
A kite (paper),	"	"	"
Putting the stone,	"	"	"
Hockey,	"	"	"
Wrestling,	"	"	"
Fencing or sin-	"	"	"
gle stick, }	"	"	"
Ram fights,	"	"	"
Cock fights,	"	"	"
Hunting or the	"	"	"
chase, }	Shikár,	"	"
Visiting, so-	"	"	"
ciety, }	Sákaját,	Lago manno,	Dóhéka.
An assembly,	"	Gotha jádong,	Dyángjómhi.
soiree, }	"	{ Madáihúding,	{ Néváchápi.
A feast,	Bhój,	(sacred,)	

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Cruelty, savageness,	} Kóthú,	Wanná,	"
Bravery,		Gúhúdong,	Jivédhámka.
Cowardice,	Nihúp,	Gikho,	Jivé mhoika.
Good manners, politeness, grace,	} Sishtáchár,	"	"
Bad manners, vulgarity,		"	"
Curiosity,	"	"	"
Indifference,	"	"	"
Revenge,	Bodol,	"	"
Forgiveness,	Khéma,	"	"
Perfidy,	Kapat,	Chímak,	"
Fidelity,	"	"	"
Jealousy,	"	"	"
Sanity, mental,	"	"	"
Madness,	Págla pan,	"	"
Idiotcy, cretanism,	}	"	"
		"	"
Food, victuals,	Khórák,	Jánai jinis,	Cháka jinis.
Eatables,	Khábar khorák,	Jánai jinis,	Cháka jinis.
Drinkables,	Pívar khorák,	Longnai jinis,	Amka jinis.
Animal food,	Máshong,	Bidot,	Béhá,
Vegetable food,	Phalhár,	Máigong,	Sár.
Fish meat,	Máccch máshong,	Gnábidot,	Haiyú Béha.
Fowl meat,	Múrgh máshong,	Doubidot,	Kiya kobeha.
Flesh meat,	Máshong,	Bidot,	Béhá.
Grain diet,	Phalhár,	"	"
Fruit diet,	Phalhár,	"	"
Hot condiments,	Garam masála,	"	"
Cold condiments,	Thanda masála,	"	"
Water,	Jal,	Dói,	Chí,
Fermented liquor,	"	Jou,	Yú.
Distilled liquor,	Madh,	Pitika,	Phatika.
Milk,	Dúdh,	Dúdú,	Dúdhé.
Buttermilk,	"	"	"
Whey,	Máthá,	"	"
Ghee,	Ghiú,	Ghiú,	Ghiú.
Curds,	Dahi,	Dúdú,	Dahí.
Roast or grilled flesh,	} Bhájá,	Manbai,	Khinka béhá.
Boiled flesh,		Bidai,	Jhól.
Beef,	Gaiko másang,	Músho bidot,	Píá ko béhá.
Mutton,	Bheri ko másang,	Ménda bidot,	Ménda ko béhá
Goat flesh,	Bakri ko másang,	Búrma bidot,	Eécha ko béhá.
Pork,	Súwar ko másang,	Yóma bidot,	Páyá ko béha.
Venison,	Mriga ko másang,	Moini bidot,	Yénga ko báha.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Breakfast,	„	Phúnjáni jáyá,	Rhéma cháka.
Dinner,	„	{ Sánjiphú moi-	{ Mánjh belá-
Supper,	„	kham,	cháka.
Clothes : dress,	Kapra,	Biléyo moikham,	Ditima-cháka.
Man's dress,	„	Hí,	Dhába.
Woman's dress,	„	Híwáni Hí,	Wáwal ko Dhába.
Man's head-dress, Pagri,	„	Hinjouni Hí,	{ Béwal ko Bóná
Woman's ditto, Ghúngar,	Ghúngar,	Pháli,	or bolha.
Man's upper vest, Pachura,	„	Kháklúkdong,	{ Pátuka.
Woman's ditto, Khári,	„	Búchúla,	{ Béwal ko púcha-
Man's lower vest, Dhóti,	„	{ Dókna matta,	ra.
Woman's ditto, Phóta, Patani,	„	Dokna-glou,	Dhába.
Man's foot cover, Jota,	„	Gámcha,	{ Bólhá.
Woman's ditto, Jota,	„	Dokna matta,	Dhári.
Cotton clothes, Súkula kapra,	„	Jóta,	Bólhá.
Linen clothes,	„	Jóta,	Jóta.
Woollen clothes,	„	Jóta,	Jóta.
Silk or Satin } clothes,	Lúi ko kapra,	Hígúphút,	Kapaiko Dhába.
A sport, game, } pass time,	Pát ko kapra,	„	„
Chest,	„	Injini hí,	„
Drafts,	„	Gélénai,	Ghallé.
Dicing,	„	„	„
A dice,	„	„	„
Card playing,	„	„	„
A card,	„	„	„
Kite flying,	„	„	„
A kite (paper),	„	„	„
Putting the stone,	„	„	„
Hockey,	„	„	„
Wrestling,	„	„	„
Fencing or sin-	„	„	„
gle stick, }	„	„	„
Ram fights,	„	„	„
Cock fights,	„	„	„
Hunting or the } chase,	Shikár,	„	„
Visiting, so-	„	„	„
cietý,	Sákaját,	Lago manno,	Dóhéka.
An assembly,	„	Gotha jádong,	Dyángjómhi
soiree,	„	{ Madáihúdúg,	{ Néváchápi.
A feast,	Blój,	(sacred,)	

<i>English.</i>	<i>Koch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Ditto Thár,	"	"	"
Goat, domestic, } male,	Chágol,	Búrmá,	Eéchá.
Ditto female,	Bákri,	Búrma jo,	Mahani Eéchá.
Kid,	Pátha, páthí,	Búrma galai,	Eécha ko chan.
Wild goat or } Hemitragus,	"	Móish thengá,	"
Domestic sheep,	Bhéra,	Méndá,	Méndá.
The ram,	Bhéra,	Ménda phántá,	Dánkha ménda.
The ewe,	Bhéri,	Ménda jo,	Mahani ménda.
The lamb,	Báchá,	Ménda galai,	Ménda ko chan.
Wild sheep,	"	"	"
Stag, Elaphus,	Gónr,	"	Géná.
Stag, Kusa,	Gáwaj,	"	"
Cervus, all, {	Harin,	Móchó,	Yénghá.
Axis, chittal,	Mirga,		
Styllocerus or } Stilt,	Phútka khátia,	Khátia pháglá,	Phútki.
Musk Deer,	Sókra,	Móchóí,	Sókra.
Horse, male,	Kastúri,	Kastúri,	Kostúri.
Mare,	Ghora,	Gorai thángan,	O'nyhá.
Foal,	Ghori,	Gorai thángani,	Thanganí onyha.
Ass,	Báchá,	Gorai galai,	Onyha ko chan.
Mule,	Gadha,	Gadha,	Gadha.
Rat,	Khachar,	Khachar,	Khachar.
Mouse,	Indúr,	Injúd,	Jíhá.
Marmot,	Nakanai,	Injúd ingini,	Mhoika júhá.
Rhizomys, .	"	Injúr búnga,	Bóhá.
Lagomys,	"	"	"
Hare,	Sasai,	Shésá,	Sosai.
Porcupine,	Chéda,	Múddóí,	Chéda.
Squirrel,	Dál gépora,	Mántáp,	Dál gounra.
Flying Squirrel,	"	"	"
A herd,	Hánja, jhánk,	Phalwa,	Jhákwa.
A flock,	Hánja,	Phalwa,	Jhákwa.
Tusk,	Kúkúr dánt,	"	"
Talón,	Angsá,	Asigúr,	Khúrsing.
Muzzle,	Thatama,	Gúthútri,	"
Horn,	Singh,	Gong,	Dáng.
Hoof, entire,	Táp,	Yakhúng,	Táp,
Hoof, cloven,	Khúrá,	Yakhúng,	Khúr,
Tail,	Néngór,	Lánjai,	Métóng.
Mane,	Jhúl,	Báboí,	Jhúl.
Fur,	Róm, Poshom,	Khaman,	Moishú.
Hair, animal,	Róm,	Khaman,	Moishú.
Hide, raw,	Khál,	Bigúr,	Chám.
Hide, tanned,	Sábar,	"	Khál.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimá.</i>
Peltry, prepar- ed furs, }	"	"	
A bird, }	Pókhi,	Douchen,	Jíhá.
Vultures, Vul- tur, Lin. }	Singni,	Sígún,	Sígún.
Eagles, Aquila, Lin. }	Báj,	Douléngá,	Uwá.
Pernes or fish- ing eagles, }	Hókós, kúrwa,	Douphó,	Kúrwa.
Falcons, Falco,	Báj,	"	"
Hawks, accipiter,	Báj,	"	"
Kites, Milvus,	Chíl,	Sila,	"
Buzzards, Buteo,	Alichapra,	"	"
Owls, all, Strix, L.	Péchá,	Doukhú,	Péchá.
Goat-suckers,	Bhirkí,	Dou thúmphoi,	Thádar.
Swallows and swifts, }	Nák-kata,	Dou blákhúr,	Nák-kata.
Blue throats or Eurystomus, }	Són kowá,	Dou khatáng,	"
Kingfishers, Alcedo, Lin. }	Máchréngá,	Dounáthút,	"
Bee-eaters, Me- rops, Lin. }	Patréngá,	Máthlanka,	"
Hoopoes, Upu- pa, Lin. }	Bánia bóhú,	Dou khánjong,	"
Sun birds or Nectarines, }	Madh chúsi,	"	"
Trogons, Trogon,	"	"	"
Horn bills, Buc- ceros, }	Húkúl kúlli,	{ Dou ching, Dou wáng, }	Lénjá.
Barbets, Bucco,	"	Dou khún thúlo,	Hútúk táká.
Thrushes, Tur- dus, Lin. }	Béswári,	Akaisikai,	"
Chattering thrushes or Garrulax, }	Sáth Bhai,	Golia sin khoudi,	Góididdi.
Orioles or man- go Birds, }	Haldiarám,	"	"
Búlbúls,	Dómná,	Búlút,	"
Harewas or Chloropsis, }	"	"	"
Fly catchers, Muscicapa, L. }	Thépi,	"	"
Macharias, Phanbúdi, }			
Phúkti, or Tiny Sylvians, Sylvia antiq, }	Choti pokhi,	Thépléng,	Lati típa.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Dahils or Copsychus,	Duyal,	Khúrjéng,	"
Syámas or Grilivora,			
Stone Chats or Saxicola Piddas, or Sikoulas,			
Wag tails, Motacilla, L.	Chitkón,	Phúrsi,	Chitkon.
Khanjans or Dhoubinis,			
Tit Larks or Anthus Masaréchi,			
Butcher Birds or Lanius, L.	Chátók,	"	"
Black ditto or Edolians, Cuv.	Jhénchú,	Phiringa,	Chéútiá.
Cotton Birds or Grauculus,	Kapaswa,	"	"
Magpies, kitta,	"	Gúgligáng,	Thergogo.
Jays, Garrulus,	"	"	"
Crows, Corvus,	Kág, Kowá,	Dou khá,	Kowa.
Grackles or Mainas Gracula, Lin.	Sáro,	Dou sári,	Sáro.
Starlings, Sturnus, Lin.	Khoksáro,	"	"
Weavers, Báyás, Ploceus,	Chonch,	"	"
Amadines, Amadina, Sw.	Chúa páni,	{ Thúni, and Dousit, }	Púni.
Thick billed finches Pyrrhulines,	Ram goura,	"	"
Common finches,	Goura, Chonch,	"	"
Sparrows, Passer,	Géonrá,	Ghor Chókha,	"
Finch Larks or Pyrrhulanda,	"	"	"
Larks, Alauda,	{ Khúpúria chil-chilia, }	"	"
Parrots, Tóta,	Tota,	Báthó,	Tota.
Parrakeets, Súngá, Palœornis,	Patani,	Pútani,	Noltia.
Swinging Parrakeets Latkan Psittacula,	Latan Súá,	"	"

<i>English.</i>	<i>Kocch.*</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Wood-peckers, } Picus, Lin.	Khúta káti,	Dou théna,	"
Walking Cuc- } koos or Ma- } hokas, Phœni- } cophaus cum } centropus &c.	Chokúl ding, } Kéch ke chia, } Dema chor, }	"	"
Black Cuckoos } or koils Eu- } dynamys,	Kóil,	"	Búdhéng.
Common Cuc- } koos,	Cúcúa,	"	"
Pigeons, com- } mon,	Páro,	Pario,	Parho.
Pigeons, green } Vihago, Cuv.	Hariwál,	Bájó,	Haritól.
Turtle doves,	Ghúgú,	Douthó,	Ghúgú.
Peacocks, Pavo,	Máir,	Dou tai,	Khonja.
Pheasants, } Phasianus,	"	"	"
Fowl, Phea- } sants or Kali- } ches, Euplo- } comus,	"	Dou gúrút,	"
Fowls, gallus,	Chórhá,	Dou mashar,	Kíá.
Wild fowl,	Ban chorha,	Dou mashar,	Chá kíá.
Domestic fowl,	Chorha,	Dou or Tau,	Kíá.
Cock,	Múrghá,	Dou jola,	Dhángái kia.
Hen,	Múrghi,	Dou jo,	Bhúndi kia.
Chicken,	Chéngná,	Dou syá,	Kéé chan.
Partridges, per- } dix, Lin.	Tithar,	Dou thitiri,	Tithíri.
Quails, Coturnix,	Batoi, Bháti,	Dou bathar,	Múgúm.
3-toed quails or } Láwás,	"	"	"
Bustards, Otis,	"	"	"
Indian Bus- } tards or charaj,	Dáber,	Dou dáber,	Dáber.
Edicnemusaut } or Carvánacks,	"	"	"
Plovers, chara- } drius, Lin.	Nitáli,	"	"
Lapwings, Van- } nellus, Lin.	Gángtitti,	Sótmár,	Gáng títi.
Curlews, Nu- } menius,	"	"	"
Ibises, Ibisaut,	Kákról, kado- } ghoka,	Kádo ghóka,	Kádo ghóka.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Tantali,	"	"	"
Demoiselles,	Sáras,	"	"
Anthopoides,			
Cranes, grus,	Sáras,	"	"
Storks, Ciconia,	Laglag,	"	"
Adjutants or	Hárgil,	"	"
Leptoptilos,			
Jabirus or	Jhángil,	"	"
Mycteria,			
Gaping storks,	Lóhójāng,	"	"
Anastomus,			
Hérons, Ardea,	"	"	"
Little white	Bagla,	Doubo,	"
herons or Eg-			
rets,	"	"	"
Sand-pipers,			
Tringa, Lin.	"	"	"
Stilts or Hi-	"	"	"
mantopus,	"	"	"
Snipes or Sco-	"	"	"
lopax aut,	"	"	"
Gallinules or	"	"	"
Water Hens,			
Jacanas or Parra,	Héóni,	"	"
Spoonbills or	"	"	"
Dábil,			
Flamingoes,	"	"	"
Phœnicopte-			
rus,	"	"	"
Gulls, Larus, L.	"	"	"
Terns, Sterna, L.	Gángchila,	"	"
Grebes, Fulica,	"	"	"
Divers, Plotus,	"	"	"
Pelicans,	Bhérú,	Naishaka,	"
Coryorants,	Cowár,	"	"
Geese, Anser,	Hángs,	Hángs,	Hangs.
Ducks, Anas,	Hángs,	Hángs,	Hangs.
Teal, Querque-	Gairi,	"	"
dula,			
Egg,	Dímá,	Dou dôi,	Túi.
Yolk,	Kúsmá,	Gúmó,	Kékalai.
Shell,	Kholta,	Dou doikhon,	Kholta.
Feather,	Pákhana,	Gáng,	Pakhana.
Down,	"	Thúlá,	Múishú.
Plume or quill,	Khól,	Dou gáng,	"
Beak, bill,	Thót,	Khougá,	Thótwa.
Wing,	Déná,	Káng khong,	Dám.
Tail,	Phéchá,	Lánjai,	Métóng.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Nest, bird's,	Bhásá,	Bithop,	"
Den, wild beast's,	Khor,	Múduá,	"
Amphibia or } Reptiles,	"	"	"
Alligator,	Kúmmír,	"	"
Crocodile,	Thoná gúi,	"	"
Tortoise, land,	Dúra,	Khúbehúng,	Rúhá.
Ditto, water,	Páni máteh,	Géltáp,	Ghúkút.
Lizards, generic,	Khaklás,	Lámá khandai,	Chéndéó.
Monitor or Góh,	Gúhí,	Múphó,	Koíyá.
Snakes,	Sámp,	Jibo,	Púphíá.
Python,	Ajangor,	Jibo yút,	"
Coluber,	Dhamna, Bórá,	Jibo danda,	Bóró.
Cobra,	Gohoma,	Ríál,	"
Toad,	Kotarai,	Imbú chitro,	Kótrái.
Frog,	Hólá,	Imbú búnglá,	Hólá.
Fish, all,	Máteh,	Gná,	Híyú.
Carp,	Róhi,	Rúhi,	Rúhí.
Mullet,	"	"	"
Eel,	Bámúj,	Lángdúr,	Bámi.
Séran;	"	"	"
Soulí,	Soul,	"	"
Boáli,	"	"	"
Ekdhónga,	Thóná,	Kháng killi,	Thóna.
Phalli,	Phalli,	Gná laibú,	Gáchí.
Kúrsá,	Kúrsá,	Karsa,	Kúrsá.
Chittal,	Chittal,	"	"
Crustaceans	"	"	"
Crab,	Kákór,	Kan kharai,	Kíhá.
Prawn,	Níchá,	Gná thút,	Tánhia.
Oyster,	"	"	"
Cockle,	Gúzúri,	Syámek,	Chúdár.
Muscle,	Sámbúk,	Larái,	Dúdúkri.
Snail, any,	Syáltina,	Khórikata,	Lótét.
Shelled snail,	"	Jinai khong,	Jhól téng.
Nude snail,	"	"	Lótét.
Shell, any,	"	"	Khóltá.
Insects,	Póká,	Impho,	Póká.
Beetle,	Dhandhania,	{ Khí brúma,	{ Bhúndúri.
Fly,	Máchí,	{ Kibrútma,	{ Dhikuri.
Gad fly,	Dáns,	Thampoí,	Túnhá.
Spider,	Mákor,	Dángso,	Dohá.
Butterfly,	Chitti,	Bémá,	Makra.
Moth,	Kúkti,	Kántéölá,	Chitti.
Bee,	Mohúmáchi,	Kánteölá,	Chitti.
Wasp,	Bhémeról,	Béré,	Shóá.
		{ Támri mára,	{ Bágghi.
		{ Choréma,	

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Hornet,	Bághi,	Béré khángrai,	Tokrá.
Moschito,	Mosho,	{ Thámphoi gangjang,	{ Jáhán.
Bug,	Uras,	Urow,	Urus.
Louse,	Nakuni khia,	{ Théma, Tiphúá,	{ Khít.
Flea,	Chotka,	Chútki,	Chutki.
Grasshopper,	Pharing kúkti,	Gúmagrán,	Jháriák.
Locust,	Théri kúkti,	Gúyong,	Jhariáp.
Ant,	Núti pípara,	{ Mocha rám, Hasha brai,	{ Nhá múi.
Termite,	Uri,	Rai khún,	Uri.
Centipede,	Chiári,	Chélémlá,	Tamia.
Scorpion,	"	"	"
Earth worm,	Chérá,	Khanchiri,	Dória.
Intestinal worm,	Pét chéra,	Phila,	Chára.
Leech,	Jálúk,	Bédlon,	Chamdhá.
Fish scale,	Aisha,	Gná bigúr,	Aisha.
Fish fin,	Déná,	Gná gáng,	Bhír.
Fish gill,	Kánkáshi,	Galphá,	Kan kashí.
Spider's web,	Jálshi,	Béma dóng,	"
Cacoon,	Thúshí,	Bithóp,	Thúshi.
Caterpillar,	Póká,	Chikri,	Poka.
Chrysalis,	Látá,	Bithop,	"
Imago, insect,	Chitti,	Chikri,	"
Honey,	Madhú,	Gódóí,	Shárti.
Wax,	Móm,	Múshúthá,	Púring.
Beehive,	Chhát,	Bejélép,	Chatta.
Fur,	Pasham,	Khomon,	Moishú.
Silk,	Résham,	Phát, Indi,	Résham.
Wool,	Rom,	Khomon,	Moishú.
Vegetalia,	"	"	"
Grains or Ce- realia,	} Lókhi,	Lókhi,	Lókhi.
Rice, dhán,	Dhán,	Mai,	Bháko óm.
Rice, choul,	Choul,	Mairong,	Unkhú.
Rice, bhát,	Bhát,	Maikhom,	Om.
Wheat,	Gohom,	Gohom,	Gohom.
Barley,	Paira,	Phoirá,	Poirá.
Rye,	"	"	"
Buck wheat,	"	"	"
Fagopyrus,	"	"	"
Millet,	"	"	"
Kúdrúm or Kúdráva,	} " " " "	" " " "	" " " "
Jowár or Karbi,	"	"	"
Janéra,	"	"	"
Bajara or Bájra,	"	"	"

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Kodo,	"	"	"
Marúa or Marwa, Marwa,	"	Thekoro,	Mándú.
Tárgan or } Tangni,	"	"	"
Kangani,	"	"	"
Samá,	"	"	"
Chíní,	"	"	"
Kodai,	"	"	"
Makara or Ma- } kara-jál,	"	"	"
Bhatwás,	"	"	"
Pulse, Dáls,	Dál,	Kalai,	Kalai.
Mattar or Peas,	Motor,	Shobaima,	Ghontál.
Karau, ditto,	"	"	"
Channa,	Bút kalai,	Bút,	Bút.
Bút,	"	"	"
Réhla or Rawla,	"	"	"
Arhar or Rahar,	Arhal,	Khokléng,	Lahár.
Khésári,	Khisiri,	Khisiri,	Khisiri.
Urid,	Thákori,	Thakori,	Thakori.
Kalai,	Másh,	Wásóng,	"
Másh,	"	"	"
Múng,	Múng,	Múkh kalai,	"
Kúrthi or Kúlthi,	Kúlthi,	Kúlthi,	Kúlthi.
Masúr,	Masuri,	Músuri,	Músuri.
Mót or Móthi,	"	"	"
Bhiringa or } Bhring-ráj,	"	"	"

TEXTILE MATERIALS.

Sau,	Son,	Son,	Son.
Pát,	Pátá,	Nárjai,	Pátá.
Bháng,	Bháng,	Bháng,	Bháng.
Múnj,	Mújá,	"	"
Tisi or Alsi,	Tisi,	"	"
Sémal,	Simla,	Syúmli,	Láshing.
Kapás, the plant,	Kapás,	Khún pháng,	Kapai sing.
Baróach,	"	"	"
Mánwa or Málwa,	Márwá pát,	"	"
Resham,	Resham,	"	"
Tasar,	"	Indi,*	Indi.
Wool,	Poshom,	Khomon,	Muishú.
Oil plants,	"	"	"
Tori,	Túri,	Bishwár,	"
Rái,	Rái,	"	"
Sarsún,	Sórsyá,	Bishwár,	Jingshé.
Tisi,	Tisi,	"	"
Tíl,	Tíl,	Síbing,	Méeshé.

* Wild silk worm, different species from that which yields Tasar.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimdl.</i>
Dána or Póst,	Posot,	Phosto,	Pós.
Réndi,	E'nda,	E'nda,	E'ndi.
Kúsúm,	Kúsúm,	Khúsúm,	"
Nímb,	"	"	"
Mohwa,	"	"	"
Náril,	Náriyúl,	Nálikhor,	"
Greens,	Torkári,	Moikri,	Sár.
Karbúza,	Khormúnj,	"	"
Tarbúza,	"	"	"
Kohara,	Kúmla,	Kháklú,	"
Lowka,	Láhú,	Lou,	Láhú.
Kaddú,	Kaddú,	"	"
Khíra,	Swás,	Thai syúmú,	Thaishi.
Kankara,	Bángi,	Thai bég,	"
Karéla,	Kóilla,	Udáshi,	Kórla.
Sém or Shim,	Chima,	Gorshi,	Chénsé.
Bokla,	"	"	"
Lóba or Lóbia,	"	"	"
Bórá,	Bórá,	Shobaima,	Ghonta.
Chichinda,	Dúdhcósi,	Ilángi,	Dúdh cósi.
Taróí,	Toroí,	Jinkha,	Toroí.
Palwal,	Paral,	"	"
Béngan,	Béngan,	Phánthou,	Béngan.
Ninuá or Ge- nora,	Ghérá,	Phalla,	Ghérá.
Pálúng,	Pálúng,	"	"
Pálag,	"	"	"
Póí,	Póí,	Moi pharai,	Ghóng.
Chouráyi,	"	"	"
Roots, edible,	Kandmúl,	Thá,	Lin.
Múng phalli,	"	"	"
Pékchi,	"	"	"
Arwi,	Máná,	Máná,	Máná.
Alú, potatoe,	Alú,	Biláti Thá,	Biláti Lin.
Pind álu or Banda,	"	"	"
Sakarkand,	Rangálú,	Thá gúna,	Igá lin.
Spices and con- diments, &c.	Masála,	"	"
Haldi,	Halad,	Haldóí,	Yúngái.
Adrak,	Adá,	Haijéng,	Yénkhé.
Ukh,	Kúsiyár,	Kúsiyar,	Kúsiyár.
Tambákú,	Támkú,	Támkú,	Támkú.
Paun,	Paun,	Phátai,	Paun.
Gáitch mirich, or Cayenne,	Morich,	Bánjalút,	Morchi.
Large or Cap- sicum,	Bada Morich,	Bánjalútthopa,	Bada Morchi.

VOCABULARY.

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<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál</i>
Lahsún,	Roshan,	{ Páder, shamb- ráng,	Roshan.
Piáz,	Piáj,	Piági,	Tángó.
Jirá,	Jira,	"	"
Lóng,	Lóng,	Lóng,	Lóng.
Iláchi,	Iláchi,	"	"
Kálá mirich,	Golmorich,	Játi morich,	Golmorchi.
Jowain,	Jowni,	Jowni,	Jowni.
Jáiphal,	Jáiphal,	"	"
Sómph,	Gwámúri,	Gwámúri,	Gwámúri.
Sónt,	Sónt,	"	"
Pípal,	Pipli,	Chimphrai,	Pipli.
Dyes,	Rong,	"	"
Níl,	Níl,	Níl,	Níl.
Kúsúm,	Kúsúm,	Khúsúm,	"
Haldi,	Halad,	Acho (plant),	Lúdhá.
Túnd,	"	"	Tángwá.
Munjit,	Manjit,	Mai jitti,	Mai jatti.
Bakúm,	Bokom,	"	"
Al,	"	"	"
Supári,	Supári,	Shúphári,	Shúphári.
Kath,	Kath,	Kwoiro,	Kháir.
Tésú or Téns,	"	"	"
Géndá,	"	"	"
Harra,	Harra,	Silikhá,	Horkóti.
Drugs, &c.	"	"	"
Bikh (poison),	Bish,	Bish,	Ning.
Bikhma,	"	"	"
Singhia Bikh,	Singhia,	Singia,	Singi.
Harina Bikh,	Harina,	Harina,	Harina.
Dúdhia Bikh,	Dúdhia,	Rúh,	Túh.
Téjpát,	Téjpát,	Théjpát,	Théjpát.
Lal chandan,	Rakt chandan,	Chandan,	"
Dhúpi chandan,	Dhúpi,	Chandan,	Chandan.
Charaita,	Chirita,	Khábitíta,	Khába.
Jainti or Bhút- kés,	"	"	"
Jata mángsi,	Jata mási,	"	"
Trees, generice,	Gáčch, Péd,	{ Pháng, Bón pháng,	Sing.
Sísú,	Sisrong,	Sisrong,	Sisrong.
Sakwa,	Sál,	Sál,	Sál.
Túnd,	"	"	"
Sagwán,	"	"	"
Bábúl,	"	"	"
Khair,	Khair,	Kwoiro,	Khair.
Báns, common,	Báns,	Wá,	Pá sing.
Báns, small,	Bish báns,	"	"

<i>English.</i>	<i>Kocch</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Bént or Cane,	Béñth,	Raidong,	Rádhú.
Champa,	Champa,	Champa,	Champa.
Sémál,	Simla,	Syúmlí,	Losing.
Réñdi, large tree,	"	"	"
Mohwá,	"	"	"
Sahajná,	Raikhánjan,	"	"
Nimb,	Ním,	Ním,	Ním.
Barr,	Bór,	Bór,	Bór.
Pípal,	Pípol,	"	"
Pákar,	Pakuri,	"	"
Adambar,	"	"	"
Palás or Dhák,	Panás,	Phalás,	Palás.
Madár or Ekonía,	Madár,	Mándári,	"
Jamalgota or } Bhagréndá, }	Kánikól,	"	"
Sij or Euphorbia,	Sijú,	Bátho sijo,	Sijo.
Nágphani or } Cactus, }	Nara sijú,	Maibúng-sijú,	"
Asoka,	"	"	"
Tál,	Tál,	Thál,	Tál.
Khajúr,	Khajúr,	"	"
Náril,	Nárel,	Nalikól,	"
Súpári,	Supári,	"	"
Adhásúpári,	"	"	"
Ám or Ámba,	Ám,	Thaikjo,	Tórsé.
Amrúd,	"	"	"
Sharífa,	"	"	"
Átta,	Atta,	"	"
Katahar,	Kathal,	Khantal,	Dámshé.
Barahar,	Bohor,	"	"
Nárangí,	Santala,	Santara,	"
Nímbú,	Jámír,	Cholonga,	Choishé.
Bair,	Bobori,	Boigri,	Bágri.
Tút,	"	"	"
Imli,	Tétáli,	Tetali,	Tetáli.
Kéla,	Kollo,	{ Tháli, Laipháng,	} Yómphi.

PARTS OF PLANTS.

Grain,	Kokhi,	Lókhí,	Lókhí.
Straw,	Púal,	Jígáp,	Natan.
Chaff,	Patán,	Gúbú,	"
Bran,	Ankári,	Gúndöi,	Akandi.
Stubble,	Nára,	Jígáp,	Nara.
Husk,	Túsi,	Júzai,	Túsi.
Pod, long,	Chéúr,	Chocha, Bejéng,	Thúkrá.
Round capsule,	Chéúr,	"	"
Ear of grain,	Shís,	Shís,	Shís.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Barb or ear,	Súngá,	Khisláng,	Súngá.
Stalk,	Gátch,	Bipháng,	Sing ?
Rind,	Chilka,	Bigúr,	Chónchá.
Pulp,	Másó,	Modom,	Béhá.
Core,	Sáns,	"	"
Seed or stone,	Bichi,	Bigot,	Bichi.
Flower bud,	Kórhá,	Tropidong,	Kórhá.
Flower,	Phúl,	Bibár,	Lhép.
Pollen,	Bhúsóng,	Shúmú,	Dhúlá.
Fruit,	Phal,	Bithai,	Sihá.
Root,	Sikor,	Ródá,	Shikár.
Bole or stem,	Solsol,	Gádúí,	Górá.
Bark,	Chál,	Bigor,	Chám.
Wood or timber,	Manja,	Bónpháng,	Mánjá.
Branch,	Dál,	Tálai,	Dáléng.
Leaf,	Pát,	Lai, Bilai,	Lhábá.
Grass kind,	Trin,	Taroi, gángsho,	Dinchanáimé.
Creeper kind,	Néóshi,	Eóndong,	Léóshi.
Air plant kind,	Laut,	Rótt, Biád,	Alogrot.
Reed kind,	Bátáli,	Khagra, Khámi,	Batali.
Rush kind,	{ Hokola,	{ Nangdorbilai,	{ Hokola.
	{ Taranju,	{ Tharai,	
Gum,	Atha,	"	"
Glue,	Athá,	"	"
Nat, resin, of }	Dhúná,	"	"
Pine, }		"	"
Ditto ditto Saul,	Dhúná,	Dhúná,	Dhúná.
Prepared ex- }		"	"
tract, Pitch or }	"	"	"
Tar,			
Juice, any,	Ros,	Bidai,	Singkochí.
Gáb or gluten,	Gáb,	"	"

NATURAL AND POLITICAL TIES.

A man,	Beta choá,	Híwá,	Wával.
A woman,	Beti choá,	Hinjou,	Béval.
An infant,	{ Chóá,	Galai,*	Chan.
sucking,			
A child, wean-	{ Chengra,	Gotho,†	Dhámka-chan
ed,			
A mature man,	Gábhúr,	Jholou, •	Whántéka.
A mature woman,	Gábhúr,	Sikhlou,	Whántéka.
A dry nurse,	Dái,	"	"
A wet nurse,	Dái,	Bima bátúl,	Mousi áamá.
A midwife,	Dai yáni,	"	"
A bride,	Kwoina,	Bihi,	Kaina.
A bridegroom,	Bór,	Bishai,	Bor.

* All young.

† Human young only.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimal.</i>
A husband,	Bhatár,	Bishai,	Ké.
A wife,	Móghi,	Bihi,	Bé.
A widow,	Ránd,	Rándi,	Rándi.
A widower,	Rándrá,	Bálúndá,	Rándra.
An orphan,	Mouria,	Mouria,	Mouria.
A virgin,	Kumári,	Síkala,	Dháni.
A whore,	Nóti,	"	"
A whoremonger,	Láphandar,	"	"
A corpse,	Mórá,	Gathóí,	Síká.
A sexton, buri- er or burner, }	"	"	"
A mourner,	"	"	"
Parent,	Janam jata,	Bipha,	Aba.
Child,	Béta,	Bisha,	Chan.
Guardian,	"	"	"
Ward,	"	"	"
Minor,	"	"	"
Bastard,	Járwa,	Bipha yonga,	"
Adopted child,	Posh béta,	Dharam Bisha,	Poshya chan.
Heir,	Wáris,	Khúnigár,	Hárhún.
Ancestor,	Pírhí,	Pirhi,	"
Descendant,	Choá réchoá,	"	"
A relation of blood, }	Gótri,	Hárhún,	Hárhún.
Do. of marriage,	"	"	"
Kinsfolk or relatives of blood and marriage, }	Kútúmbh,	{ Gúshti, Gouini manu- shí,	{ Gúshthi, Tai ko diang.
Own family or household, }	Alabás,	Nóoni manushi,	Sáko gúthi.
Other folk, strangers, }	Pórlóg,	Malaicho,	Bóömi.
A Householder,	Giri,	Giri, Grá,	Giri, Grá.
An ascetic,	Bairági,	Houria,	"
Father,	Báp,	Aphá,	Aba.
Mother,	Má,	Ayá,	Amma.
Brother,	Bhai,	Bida,	Yolla.
Sister,	Bahin,	Bina nou,	Rima.
Son,	Bétá,	Bishá,	Chán.
Daughter,	Béti,	Bishú,	Chámdi.
Boy,	Chéngra,	Hiwa gotho,	Wájan.
Girl,	Chéngri,	Hinjou gotho,	Béjan.
Pat. grandfather,	Aju,	Abo,	Aju.
Grand child,	Náthi,	Bichou,	Náthi.
Mat. grandfather,	Náná,	Abo,	Ajú.
Pat. grandmo- ther, }	Abo,	Aboi,	Ajai.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Mat. grandmo- ther,	Náni,	Aboi,	Ajai.
Father's sis- ter's husband,	Pisha,	Amai,	Pisha.
Father's sister,	Pisai,	Anoï,	Pisai.
Father's brother,	Jétho, Khúra,	Ayong, Adoi,	Jétho, Dádo.
Brother's son,	Bhatíja,	Biyadóï,	Bhatíja.
Mother's brother,	Mámá,	Amai,	Mámú.
Mother's sister,	Máshi,	Madóï,	Moushi.
Sister's son,	Bhágina,	Banaicho,	Bhágina.
Brother's daughter,	Bhatíji,	Bíyá doï,	Bhátíji.
Sister's daughter,	Bhágini,	Bíyá noï,	
Pat. Cousin,	Dádá, Bába,	Ada, Agai,	Dai, Yolla.
Mat. Cousin,	Dádá, Bába,	Ada, Agai,	Dai, Yolla.
Father-in-law,	Bábáji,	Apha,	Júwá.
Son-in-law,	Jamai,	Bija, madoi,	Mháwa.
Brother-in-law,	Sála,	Bibnáng,	Sála.
Sister-in-law,	Sáli,	Bibnáng,	Sáli.
Foster brother,	Dúdhia Bhai,	"	"
Foster sister,	Dúdhia Bahin,	"	"
Friend,	Sákhi,	Gúshthi,	Taikodíáng.
Enemy,	Bairi,	Bairi,	Bairi.
Neighbour,	Pasporsi,	Gyáti,	"
Stranger,	Noudhia,	Aláshi,	"
Patron,	"	"	"
Client,	"	"	"
Partner in trade, &c.	Lúdú, Bhágiára,	Rannai,	Bántha pali.
Fellow caste man,	Ekjatia,	Jóngni Bótó,	"
Own country, natal soil,	Janam Bhúm,	Jongniraijo,	Tai ko rájyo.
Fellow coun- tryman,	Désbhai,	Jongni, raijoni mánushi,	Nal sákha.
Alien, foreigner,	Pordési,	Gúbun raijoni mánashi,	Borájyo-ko- dyáng.
Host,	Ghorgrihasth,	Barthán hodong,	Gwoipika.
Guest,	Sohor,	Aláshi,	Cháliléhé.
Traveller,	Porbásia,	"	"
Master,	Múnib,	Grá,	Grá.
Servant,	Chákor,	Arpho,	Chákor.
Debtor,	Dháruá,	Dhárájáyá,	Dhárcháika.
Creditor,	Mahájan,	Dhárhoua,	Dhárpúká.
Freeman,	Sádhin,	"	"
Slave,	Bándá,	"	"
Predial slave,	"	"	"
Menial slave,	Bándá, Bándi,	"	"
Born slave,	"	"	"

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Bought slave,	"	"	"
Domestic servant,	Kamáil,	Arpho,	"
Male ditto,	Kamáil,	"	"
Female ditto,	"	"	"
Mistress of	Gírháni,	"	"
House, Ma-			
nager,	Déóniá,	"	"
Steward, out-			
house mana-	ger,	"	"
ger,			
Sovereign,	Rája,	Raja,	Raja.
Subject,	Praja,	Porja,	Porja.
King,	Raja,	"	"
Noble,	Kúlin,	"	"
Peasant, Bour-	Dhékara,	"	"
geois,			
Gentleman,	Kúlin,	"	"
Plebeian,	Dhékara,	"	"
Landlord,	Giri,	Grá,	Giri.
Tenant or	Mastájjir,	Grá,	Giri.
Leaseholder,			
Hunter,	Byádhi,	"	"
Fisherman,	Máthchá,	Mála, Jálua,	Jáluá.
Herdsman,	Gwál, Sapál,	Gwál,	Gwál.
	Majathi,		
Agricultural	Kírsán, Chása,	Porja,	Porja.
cultivator,			
Gardener,	Máli,	"	"
Hired labourer,	Kámia,	Bhéran boyo,	Bénihár.
Ploughman,	Halwáhá,	Halwa,	Halwái.
Merchant,	Dhoni,	Máhájan,	Mahájan.
wholesale,			
Trader, retail,	Dokáni,	"	"
Banker, money-	Sarrafí,	"	"
dealer,			
Bankrupt,	Khángta,	"	"
Manufacturer,	"	"	"
Artizan, crafts-	Místrí,	Dágrá,	"
man,			
Artist, liberal,	Silpiwár,	"	"
Priest, cleric,	Pújak pátak,	Déóshi, Dhámi,	Déóshi, Dhámi.
Layman, laic,	"	"	"
Gúrá,	Gosain,	"	"
Chéla,	Bhogot,	"	"
Púrohít,	Púrohít,	Déóshi, Dhámi,	Déóshi, Dhámi.
Pújári,			
Witch, male,	Dákin,	Híwa daina,	Dhaina.
Ditto, female,	Dákini,	Hímjou daina,	Mháí.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Sorcerer or magician,	Jádúgar, Jóntri,	"	"
Diviner or augur,	"	"	"
Astrologer,	Jótshi,	"	"
Fortune-teller,	Nat, Bánd,	"	"
Exorcist,	Jhár phúnk kornia,	Ojha,	Ojha.
Clerk, scholar, man of letters,	Pondit,	"	"
Teacher,	Gúrú,	"	"
Learner,	Sish,	"	"
Minister of state,	Mantri,	Dewán,	Dewán.
Prime minister,	Múl mantri,	"	"
Finance ditto,	Díwán,	Díwán,	Díwán.
Law ditto,	Dharmádhikári,	"	"
Foreign ditto,	"	"	"
Envoy,	Dút,	"	"
Judge, Lawyer,	"	"	"
Umpire, single,	Sális,	"	"
Jury, Pancháyat,	Pancháti,	"	Diámi.
Pleader, attorney,	Wókíl,	Wókíl,	Wókíl.
Plaintiff,	Phairádi,	"	"
Defendant,	Asámi,	"	"
Witness,	Gowa, Sáki,	Isát,	Isát.
Civilian,	"	"	"
Soldier,	Sipáhi,	Siphai,	Siphai.
Officer,	"	"	"
Private,	"	"	"
Commander-in-Chief,	Sénapati,	"	"
Sailor, Boatman,	Kéónia, Malláh,	"	"
Physician,	Rójhá,	Ojhá,	Ojhá.
Surgeon,	"	"	"
Druggist,	Pasári,	Pakháli,	"
Poet,	Kabiráj,	"	"
Painter,	Málákór,	Máli,	Máli.
Architect,	"	"	"
Sculptor,	"	"	"
Musician,	Gáín,	"	"
Mason or House-builder,	Mistri,	Thávui,	Dári.
Miner, quarrier for metal,	"	"	"
Stone quarrier,	"	"	"
Stone cutter or Engraver,	"	"	"

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Metallic engraver,	"	"	"
Smelter,	"	"	"
Bricklayer and maker, }	Kúmhal,	Kúmhal,	Kúmhal.
Tile maker,			
Thatcher,	Chál,	Nukhúm lápgra,	Sádámka.
Carpenter,	Baróí,	Shútár,	"
Potter,	Kúmhar,	Khúmár,	Khúmár.
Smith,	Kámhar,	Khámár,	Kámár.
Ironsmith,	Kámhar,	"	"
Coppersmith,	Kámhar,	"	"
Brazier,	Kámhar,	"	"
Pewterer,	Thatári,	Thatári,	Thatári.
Bell maker,	"	"	"
Gold & silver- smith, }	Bánia,	Bánia,	Bania.
Cutler,	Kámhar,	"	"
Cook,	Bhandári,	"	"
Barber,	Nowa,	Nowa,	Nowa.
Taylor,	Dorji,	"	"
Shoemaker,	Chúmár,	Chúmár,	"
Currier, Tanner	Chumár,	"	"
Miller,	"	"	"
Oilman,	Téli,	Téli,	Téli.
Dyer,	Rangsáz,	"	"
Confectioner,	Bowri,	Bhújári,	Bowri.
Butcher,	Kassai,	"	"
Baker,	"	"	"
Distiller,	Súndi,	Súndi,	"
Brewer,	"	"	"
Turner,	"	"	"
Cloth-printer,	"	"	"
Spinner,	"	Khúnlúdong,	Kapai kátika.
Weaver,	Tánti, Joláha,	Dágrá,	Dháwa thírka.
Basket-maker,	Hári, Dóm,	"	"
Cordwainer,	"	"	"

ABSTRACT FORMS OF ABOVE NOUNS.

Carcase, animal,	Mórá,	Gothoi,	Síká.
Corpse, human,	Mórá,	Gothoi,	Síká.
Sex,	Ling, játi,	"	"
Male sex,	Púling,	"	"
Female sex,	Stri ling,	"	"
Age, how old,	Boish,	Boish,	Boish.
Birth, sheer,	Jonom,	Jonom,	Jonom.
Infancy,	Chóá boish,	Gothoblá,	Dúdúám boish.
Childhood,	Chengra boish,	Khat gúrgúrbhá,	Wájan boish,
Puberty,	Gábúr boish,	Jholou slo,	Whánté boish.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Old age, decrepitude, }	Búqha boish,	Braibla,	Wáráng boish.
Youth,	Júan boish,	Gothobla,	Whánté boish.
Parturition,	Phorébá,	Upzidong,	Chanjénka.
Delivery, accouchement, }	"	"	"
Baptism, naming,	Janam kúshti,	Múngdóna,	Mingtapika.
Weaning, weaned state,	Bhát chúáni,	Maikhamdóá,	Omcháka.
Toga virilis, coming of age, the mere fact, }	"	"	"
Marriage, mere act, }	Béhá,	Habba,	Béhouí.
Wedlock, state of,	Bibáhota,	"	"
Celibacy,	Abibáhota,	"	"
Virginity,	"	"	"
Whoredom,	Kosobgiri,	"	"
Divorce,	"	"	"
Courtship,	"	"	"
Betrothal,	Somond,	"	"
Burial, mere act,	Máti dévá,	Gotiphopnin,	Bhóuóipika.
Crémation, ditto,	Jolává,	Goti syounin,	Médúká.
Mourning, state of, }	Chúa,	Bádúa,	Chúa.
Progenitorship,	"	"	"
Ancestry,	"	"	"
Succession or line of Inheritance, }	"	"	"
Relationship of blood, }	Somond,	"	"
Ditto, of marriage, }	Somond,	"	"
Ditto, of adoption, }	Somond,	"	"
Legitimacy, state of, }	"	"	"
Bastardy, ditto,	"	"	"
Adoption, ditto,	"	"	"
Status by birth,	Játi,	Játi,	Játi.
Status by vocation, }	Béwósa,	"	"
Lineage, race, stock, sect, tribe, clan, }	Bongs, kúl,	Bodo,*	Játi.

* Own name of own race, i. e. Mécch.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Class, order of men,	Boron,	"	"
Vocation, means of livelihood,	Rójjár,	Rójjár,	Rójjár.
Profession, liberal art,	"	"	"
Craft, art, mechanical,	Kárigari,	"	"
Trade, commercial status,	Béópär,	Béphär,	Bépär.
Service, menial,	Chákari,	Chákari,	"
Friendship,	Dósti,	Lagúgaman,	Nálsúkha.
Enmity,	Dúshmani, Bair,	Gasho brápðong,	Montahika.
Neighbourhood,	"	"	"
Partnership,	"	"	"
Fellowship, any,	Sangat,	"	"
Fellowship of caste,	Ekjátyata,	"	"
Ditto of trade or craft,	"	"	"
Freedom,	Sádhintá,	"	"
Slavery,	Gólámi,	"	"
Sovereignty, status or act,	Rájatri,	"	"
Subjection, status,	Projapan,	"	"
Nobility, gentry, status,	Kúlínta,	"	"
Peasantry,			
Bourgeoisie, ditto,	Ajáti, kamínta,	"	"
Nomade or erratic state,	Páfkásht,	"	"
Agricultural or fixed state,	Khodkásht, } Grahasthi, }	"	"
Proprietary class, landed,	"	"	"
Tenantry, status,	"	"	"
Priesthood, status,	"	{ Déóshi blá, Dhámi blá, }	"
Laic state,	"	"	"
Ministry of state,	Mantrigari,	"	"
Clerkship, scholarship, act or status,	"	"	"
Guardianship,	"	"	"
Pupilage, minority,	"	"	"

English. Kocch. Bodo. Dhimál.

PROFESSIONS AND TRADES, DETAILS.

Religious ad- ministration, } Convocation, religious ses- sion, }	"	"	"
	Dharm Sobhá,	"	"
Doctrine,	"	"	"
Discipline,	"	"	"
Rubric, ritual,	"	"	"
Heresy,	"	"	"
True faith,	"	"	"
Miracle,	Aschorj,	"	"
Calendar,	Pattra,	"	"
Date,	Tárikh, Tithi,	"	"
Lucky day,	"	"	"
Unlucky day,	"	"	"
Festival day,	Bhojer din,	"	"
Fast day,	Upásaker din,	"	"
Religion,	Niyom, Dhorom,	Ném nisht,	Ném nishtí.
Sin,	Páp,	Páp,	Páp,
Repentance, remorse, }	Póstán,	Jingásíó,	"
Forgiveness, remission of sin, }	"	"	"
Purification,	Shúdan,	Udraibai,	Shúdhár jéhika.
Purificatory rites,	Shúdh kírya,	Pharál chúibai,	Déójal pátia.
Impenitence,	Ogyán,	Jinga síá,	Ogyán.
Excommunica- tion, }	Ját máran,	Yét gárbai,	Játi síhí.
Conscience,	"	"	"
Salvation,	Rakya,	Rakya,	Táiná.
Damnation,	Nás,	Násti,	Nás.
Religious rite or sacrament, }	Korom kíryá, Bhos,	Bhós,	Kámpáká.
Natal rites,	Jaman kírya,	Uptan bhos,	"
Baptismal rites,	Nám korom,	Múngdono,	"
Weaning rites,	Bhát chuáni,	{ Galaino mai- kham dobai, }	Chánéóm chapai.
Toga virilis rites, }	Chúra korom, Harinám,	"	"
Marriage rites,	Bibáh kírya,	Habba bhos,	Bihou páká.
Marriage pro- cession, }	Boirátí,	Boirátí,	Boirátí.
Funereal rites,	Máran kírya,	Machou bhos,	Síka bhos.
Ditto procession,	Kathúlia,	"	"
Ancestral rites,	Shrádh,	"	"

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Bond,	Tammasúk,	"	"
Inherited pro- perty, }	Wársi Bhág,	"	"
Own acquisitions,	Jóhútiári,	Johúntia,	Kang ko jokitya.
Dower,	Dán, Dahéj,	Jophop táká,	Bewál ko táka.
Appanage,	"	"	"
Testament, will,	Dán potro,	"	"
Gift, deed of,	Dán potro,	"	"
Sale, ditto.	Kinna potro,	"	"
Theft,	Chúri,	"	"
Robbery,	Dákaiti,	"	"
House-breaking,	Sindh,	"	"
Murder,	Khún,	Khún,	Khún.
Battery,	Márdang,	Shojakaibú,	Dángshúka.
Mayhem,	Ghái,	Phéjén,	"
Adultery,	Chínára,	Dando,	Chínáro.
Incest,	Horon,	Dando,	Chínára.
Other illicit commerce, }	Horon,	Dando,	Chínára.
False witness,	Micha sáki,	Ongá Isat,	Máelká Isat.
Military admi- nistration or art, }	Shastrer bidya,	"	"
Army, troops,	Fouj,	Phoudo,	Phoudá.
Cavalry,	"	"	"
Infantry,	"	"	"
Artillery,	"	"	"
Musket,	Bondúk,	Shilai,	Shilai.
Cannon,	Tóp,	Thóp,	Tóp.
Powder,	Bárúd,	Bárúj,	Bárúj.
Shot or ball,	Gúli,	Gúli,	Góli.
Sword,	Tarwál,	Torál,	Torál.
Shield,	Dhál,	Dhál,	Dhál.
Bow,	Dhanúk,	Jillit,	Dhanúk.
Arrow,	Tír,	Bálá,	Tír.
Quiver,	Thorko,	Thómka,	Thomka.
Ensign, flag,	Nishán,	Nirshan,	Nirshina.
Mail, armour,	"	"	"
Spear,	Ballam,	Jóng,	Khápor.
Battle,	Jújh,	Dán jalai,	Larai.
Victory,	Jít,	Dé habai,	Jít.
Defeat,	Hár,	Jén bai,	Hár.
Conquest,	Dokhol,	Lábai,	Dokhol.
Pillage, plun- der, prize, }	Lút,	Lút,	Lút,

LITERARY ADMINISTRATION.

Literature,

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<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Knowledge,	Gyán,	Gyán,	Gyán.
Education,	Sikkhá,	Phoróng,	Dhírká.
Language,	Bhákhá,	Khóuráng, Rái,	Dóp.
The alphabet,	Kophálá.	"	"
A letter,	Akhór,	"	"
A word,	Shobdo,	"	"
A vowel,	Phala,	"	"
A consonant,	Akhor,	"	"
A sentence,	Kathá,	"	"
Noun,	"	"	"
Pronoun,	"	"	"
Adjective,	"	"	"
Verb,	"	"	"
Ethics,	Nítí,	"	"
Politics,	Rájnítí,	"	"
Arithmetic,	Góuti,	"	"
Geography,	"	"	"
Astronomy,	"	"	"
Astrology,	"	"	"
Medical science,	Baidáli,	"	"
Grammar,	Byakorón,	"	"
A continent,	"	"	"
Island,	Májhati,	"	"
Peninsula,	"	"	"
Frontier,	Sim,	Sim,	Sim.
Boundary, any,	Sim,	Sim,	Sim.
Boundary mark,	Nishán,	Nírshan,	Nírshin.
An epistle,	Lékhá,	Lékhá,	Lékhá.
A seal,	Mohor, cháp,	Cháp,	Cháp.
A signature,	Sóhi,	Múngdan,	Sohi.
Reading and } writing, }	Lékhápori,	Nitno naino,	"
A book,	Púthi,	Púthi,	"
A pen,	Kolom,	Kolom,	Kolom.
Ink,	Káli,	Kháli,	Káli.
Paper,	Kágaj,	Khágaz, Lekhá,	Khágach.
Parchment,	"	"	"
Naval affairs,	"	"	"
A ship,	Jáháj,	"	"
A boat,	Nau,	Nau,	Náwár.
A baggage } boat, large, }	Ghórnuau,	Jhák,	"
A baggage } boat, small, }	Sórónga,	Sorongo,	"
A pleasure boat,	Sorongo,	"	"
A skiff or canoe,	Sorongo,	Sorongo,	"
Hull,	Tóli,	Thálá,	"
Keel,			"

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Head,	Agáldonga,	Agál dinga,	"
Stern,	Pách donga,	Gor dinga,	"
Hulk,	Náér tóli,	Toli,	Thóli.
Mast,	Mastúl,	Khérká,	"
Sail,	Pál,	Phál,	Pál.
Oar,	Dánr,	Boithú,	"
Rudder,	Háil,	O'di,	O'di.
A voyage,	"	"	"
Freight or charges,	Náér bhára,	Náer bhāra,	"
Cargo or load,	Náér bojha,	Náer bhója,	"
Insurance,	Bíma,	"	"
Medical administration or art,	Kaviráji,	"	"
Disease,	Káhil,	Biád,	Túúka.
Cure,	Arám,	Gabai,	E'lhé.
Prescription,	"	"	"
Physic, the drug,	Dárú, Bóti,	Múli,	O'shar.
A vomit,	"	"	"
A purge,	Júláb,	"	"
Blood-letting,	"	"	"
Pulse feeling,	Nári dékhibár,	Shór nainé,	Shorkhanka.
Pulse,	Nári,	Shór,	Shór.
Dysentery,	Jhára róg,	Khinai biád,	Moidan gilka.
Diarrhoea,	Lóhú jhára,	Thóí khíó,	Hiti moidan.
Looseness, mere,	Jhára,	Khigobúyo,	Moidan.
Fever,	Jór,	Lúmdóng,	Misha.
Ague,	Jor,	Lúmdóng,	Misha.
Hepatitis,	Koljar bish,	Bikha chádong,	Tumsing-túúka.
Asthma,	Séshi, Hapání,	Dháí,	Seshi.
Pulmonary consumption,	Kás,	Khásúlá,	Shúká.
Other consumption, general wasting,	Súkana,	Súkan,	Chopka.
Belly-ache,	Péter bish,	U'di chádong,	Héman-túúka.
Head-ache,	Máther bish,	Khóró chádong,	Púrin túúka.
Ophthalmia,	Chókúr bérám,	Mokönháyá,	Mí túúka.
Itch,	Chúlkáni,	Géchou chorop,	Kháá ko túúka.
Elephantiasis,	"	"	"
Leprosy,	Kúqhi,	Khudia,	Khudia.
Dropsy,	Pánilágá,	Doínang,	Chiténgi.
King's evil,	Karanmúl,	"	"
Goitre,	Ghég,	Golondo,	Golondi.
Measles,	Khésara,	Lónthi,	Khésara.
Small-pox,	Boson,	{ Bonthai, Bánsmaria,	{ Boson.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Pox, Siphilis,	Bau ghává,	Noti garai,	Noti péchara.
Piles,	Bindisór,	Oros,	Bindisor.
Cholera,	Bhéd bómi,	{ Hómhómi, Thangan mara, }	Tanka dhára.
Swoon or Syn-cope,	Jhánk,	Tai hapmo,	Chothat né.
Falling sickness,	Téúriá,	Téúriá,	Téúriá.
Gravel stone in bladder,	Páthari,	Akhír,	Páthari.
A wound or hurt,	Ghau,	Garai,	Péchara.
A cut,	Kata ghau,	Garai,	Péchara.
A bruise,	Thétáli ghau,	Khúgrúma,	Khara.
A boil,	Dúmál,	Gúgúlá,	Yúmchá.
A pustule,	Phúnsá,	Chithot,	Phúrkótá.
A pimple,	Phútka,	Chithot,	Phúrkótá.
A fracture of bone,	Bhángá,	Baibai,	Bhoiká.
A dislocation,	Jóra lóra,	Jóra lódidong,	Jora léika.
A plaster,	Patti,	Múli bilai,	Tépáhika.
An ointment or unguent,	Malham,	"	"
A liniment,	"	"	"
An amulet, charm, talisman,	Távíz,	Gou khas,	Oshor.
Spell, incantation, bewitchment,	{ Khot korom, Jontor-montor, Móhon, }	{ Dain-hobba, Madai hom-dong, }	{ Dhaina páka. Mhaidi lagaipi. }
Exorcism,	Jhár-phúnk,	{ Ojha hobba, Ojha naino, }	{ Bhúpi. Ojha kám paka. Nápara éli. Játra éli. }
Omen,	Lokshon,	Biphút,	"
Auspices,	"	"	"
Second sight,	"	"	"
Evil eye,	"	Khúga nángo, Mogon nángo,	{ Mí nojo. }
Palmistry or fortune-telling,	"	"	"
Horoscope,	Jonom pattri,	"	"
Pestle,	Loḍha,	Gotha,	Gotha.
Mortar,	Sil,	Onthai,	Unthúr.
Bandage,	Bandhan,	Khátóp,	Jinka.
Hunter's and fisher's craft,	Shikár,	Moihónú,	Shikár.
Game, the spoil,	"	"	"
A noose or snare,	Jhónt,	Khóí,	Jhónt.
A net,	Jál,	Jyé,	Jálé.
A sling,	Rám dóri,	Dúngdúng,	Díhá.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
A pitfall,	Gáqh,	Hákór,	Gáqhé.
A trap,	Dhérphí,	Dúrphí,	Dhérphí.
Bird-lime,	Athá,	Athá,	Athá.
Herdsmen's	} Góru bháins	} Maishú músho	} Diá piá poshika.
craft,			
Flock,	} Jhánk, Hángá,	} Phálú,	} Jháké.
Herd,			
Fleece,	Poshom,	Khomon,	Moishú.
Breeding, act of,	Púshyá kám,	Poshini hobba,	"
Shearing, ditto,	"	"	"
Milking, ditto,	Chénká,	Sródong,	Chepká.
Churning, ditto,	Móhan,	"	"
Milk-pale,	Kándia,	Khándia,	Khándia.
Churn,	Ráhi,	"	"
Shears,	Kénchi,	Kháis,	Khainch.
Fodder,	Cháni,	Gángsho,	"
Grass,	Ghás,	Gangsho,	Naimé.
Hay,	Khar,	Jígáp,	Sénká naimé.
Agricultural	} Chásári,	}	}
art,			
Grains, gene-	} Lókhi,	} Lókhi,	} Lokhi.
ricé,			
Grasses, ditto,	Ghás, Trin,	Gángsho,	Naimé.
Oils, ditto,	Tél,	Thau,	Chúití.
Dyes, ditto,	Rong,	Rong,	Rong.
Textile stuffs,	} Sútáp,	} Khúndung,	} Súté.
ditto,			
Agricultural	} Khétér jinis,	} Arjún,	} Léngko.
products,			
Farming stock,	Grihasthér sáj,	"	"
Cart, small,	Gári,	Gári,	Gári.
Waggon, large,	Bojhái gári,	"	"
Carriage,	"	"	"
Harness,	Sáj,	Jhim,	Jing.
Saddle,	"	"	"
Bridle,	"	"	"
Sack,	Dhúkúr,	Chálá,	Chálá.
Basket,	Dhúkí,	Khádá,	"
Pitchfork,	Tánrá,	Thará,	"
Winnow,	Kúlá,	Chongrai,	Rá.
Flail,	"	"	"
Sickle,	Káchi dau,	Káchi,	Káchi.
Scythe,	"	"	"
Mattock or	} Khónti,	} Khónti,	} Khónta.
pick-ax,			
Spade,	Kódál,	Kódál,	Kódál.
Shovel,	Bédhá,	Bédá,	"
Hoe or spud,	Dáhúki,	Doukhi,	Ghóngói.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Bill, .	} Dáu,	*Chékhá,	*Ghóngói.
Bill hook,			
Plough,	Hal,	Hal,	Hal.
Harrow,	Mói,	Mói,	Mói.
Ploughshare,	Phalli,	Phalli,	Phalli.
Ditto yoke,	Yongál,	Jongol,	Jongol.
Ditto shaft,	Nángol,	Nángol,	Nángol.
Ditto handle,	Múthia,	Múthi,	Múthi.
Landed property or estate,	} Milik,	"	"
Freehold,			
Leasehold,	{ Ijára, Jót,	"	"
Farm,	{ Gotch,	"	"
Rent,	Ijára, Jot,	"	"
Contract of rent,	Khajana,	"	"
Metairie or Ba-tái,	Kábúliyat,	"	"
Horticultural art,	} Adhiári bánt,	Phorjáni rannai,	Adhiá-ko-bánta.
Ditto products,	Sós,	"	Sós.
Flower,	Phúl,	Bíbar,	Lhép.
Fruit,	Phal,	Bithai,	Síhá.
Merchant's craft,	Mahajani,	Béóphár,	Béópár.
Merchandise or things in barter,	} Mahajanér jinis,	Baiyá jinis,	Chol-ko-jinis.
Bale of goods,	Mót,	Bibáb,	Bókchá.
Crane,	"	"	"
Pulley,	"	"	"
Lever,	"	"	"
Capital or stock,	Púnji,	Ponji,	Ponji.
Profits,	Monáfa,	Bishá,	Oléká.
Price,	Dám,	Bhau,	Bhau.
Market rate,	Bhau,	Nirik,	Rakam.
Dearness,	Sastái,	Monga jái,	Jánka.
Cheapness,	Mangái,	Géér jai,	Lénka.
Barter,	Adol bodol,	Slíjalai,	Sóska.
Purchase,	Kinna,	Phan,	Chól.
Sale,	Béchá,	Bái,	Pít.
Banker's craft,	Sharáfi,	"	"
Money, any,	Taká kóri,	Baina jinis,	Chol ko jinis.
Coin,	Kóltaka,	Kóltaka,	Kóltaka.
Credit, trust,	Udhar,	Dhár,	Dhár.
Silver coin,	Taká,	Taka,	Tháka.
Gold coin,	Mohor,	Mohor,	Són mohor.
Capital,	Púnji,	Púnji,	Púnji.

* The principal and almost only agricultural implement of the Mécch and Dhimál: a sort of bill.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimáí</i>
Interest,	Bíáz,	Bishá,	Oléhé.
Loan, letting,	Korojén,	Dhár lá,	Dhár rhú.
Loan, borrowing,	Korojlén,	Dhár hot,	Dhár pí.
Pawn or deposit,	Bandhak,	Bandha,	Bandha.
Debit, } side of	"	Bé hanáng go,	Rhúliká.
Credit, } account,	"	Imbé hanang go,	Pilika.
Debt,	Koroj,	Dhár,	Dhár.
Payment,	Chúkti,	Jopbai,	"
Shop-keeper's } craft,	Dokáni,	"	"
Retail trade,	Páikári,	"	"
A measure,	Náp,	Chúyo,	Dóng.
A weight,	Toul,	Chúyo,	Dóng.
Dry measure,	Dón,	"	"
Wet measure,	Kánriá,	Háchúng,	Chónghai.
Measure of bulk,	Dón, káttá,	Dón, káthá,	Don, káthá.
Ditto of extent,	Dighól,	Gallou,	Rhinka.
Land measure,	Rassi,	"	"
A span,	Tákor,	Khújála,	Takór.
A cubit,	Háth,	Múché,	Khúr dóng.
A yard,	Gaj,	Nálám,	Bátóng.
A tolah,	Tolah,	"	"
A chatak,	Chatak,	"	"
A seer,	Sér,	Phól,	"
A maund,	Man,	Mon,	"
Scales or balance,	Tarázú,	"	"
Steelyard,	Túl,	Thouli,	Túl.
Manufacturer's } craft,	Banáí,	"	"
Textile stuffs } or cloths,	Tánter jinis,	Dáyá, Hí,	Sájá.
Artizan's craft,	Kárigari,	"	"
Implement, tool,	Mistrir hathiár,	Yágújú,	"
Mason's craft,	Choporbandi,	Nóönúgra,	Sá dámká.
A house,	Ghor,	Nóó,	Sá.
A story,	"	"	"
Ground-story,	"	"	"
Mid-story,	"	"	"
Atticks,	"	"	"
Foundation,	"	"	"
Wall,	Bará, Tátí,	Injúr,	Bérhém.
Roof,	Chhál,	Núkúm,	Cháli.
Roof-trec,	Márol,	Mándáli,	Mándál.
Supports,	Múli, Bówna,	Múddá,	Móling.
Door,	Dúár,	Dwár,	Dúár.
Window,	Khúrki,	"	"
Staircase,	Mói,	Jákhla,	Páliiri.
Room or chamber,	Kóthari,	"	"

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Bed-room,	Sútibár ghar,	Mudunai, Nöö,	Jim ka sá.
Cook-room,	Rándhon sála,	Nishing,	Gá ko sá.
Sitting-room, } guest-house, }	Dándi ghor,	Mándo,	Choura sá.
Veranda, portico,	Cháli,	Cháli,	Dháp.
Necessary, cloaca,	"	"	"
Out-house,	Báhiri ghor,	Baira Nöö,	Bahira sá.
Zenána,	Bhitar bári,	"	"
Courtyard,	Ágina,	Chéthála,	Sáléng.
Rule or measure,	Náp,	Mú,	Dóngsúlá.
Plummet or level,	"	"	"
Trowel,	"	"	"
Hod,	"	"	"
Lime cement,	"	"	"
Clay ditto,	"	"	"
Stone quarri- } er's craft, }	"	"	"
Stone graver's } craft, }	"	"	"
Inscription on } stone; }	"	"	"
Metal graver's } craft, }	"	"	"
Inscription on } metal, }	"	"	"
A mould or die,	"	"	"
A mallet,	"	"	"
A graver,	"	"	"
MINER'S CRAFT.			
A mine,	"	"	"
A vein,	"	"	"
A flaw,	"	"	"
A shaft or tunnel,	"	"	"
A vent,	"	"	"
Smelter's craft,	"	"	"
Native ore,	"	"	"
Metal, pure,	"	"	"
Dross,	"	"	"
Matrix,	"	"	"
Bricklayer's } craft, }	Kúmháler kám,	Kúmhálni hobba,	"
Brick,	Ínth,	Ínt,	Ínt.
Tile,	Khapra,	"	"
Paving-tile,	"	"	"
Roofing tile,	"	"	"
Plain brick,	"	"	"
Ornamental do.	"	"	"
Brick mould,	"	"	"

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimal.</i>
Tile mould,	"	"	"
Smoothing im- plement,	"	"	"
Carpenter's craft,	Barhoi, Sútár,	"	"
Carpentry goods, Furniture,	Barhoír jinis,	"	"
Household,	Gharér jinis,	Nóóni jinis,	Sá ko jinis.
A door-frame,	"	"	"
A window-frame,	"	"	"
A seat, any,	Ásan, Pídha,	Kómplai,	Tákhim.
Bench,	Chánggrá,	Chánggrá,	Chánggrá.
Stool,	Mórá,	"	"
Table,	"	"	"
A chest or box, large,	Sandúk,	Sandúk,	Sandúk.
Ditto ditto small,	"	Iskádor,	"
Chest of drawers,	"	"	"
A drawer,	"	"	"
A trencher or wooden plat- ter,	Káthúá,	Káthúá,	Kathou.
Bedstead,	Khát,	Khát,	Khát.
Okli Músál to husk rice,	Chám gáhin,	Ular gáin,	Shim khondi.
Wooden utensil, Haft or handle, any,	Káthér hatiyár, Dénthá,	" Biphóng,	" Dénthá.
Knife haft,	Chúri dénthá,	Biphong,	Dénthá.
Spade haft,	Kódáler dénthá,	Biphong,	Dénthá.
Plough haft,	Halér múthúá,	"	"
Ditto body,	Halér dénda,	"	"
A plank,	Phálá,	Phálá,	Phálá.
A beam, large,	Chókrá,	Sál bónpháng,	Sili.
A beam, small cross-beam,	Jhángi, Gól batti,	Sili,	Sili.
A plane,	Lóndá,	"	"
An ax,	Kúrá,	Rúá,	Dúphé.
A drill or gimblet	Bhávar,	"	"
A turnscREW,	"	"	"
A saw,	"	"	"
A chisel,	Chouras,	Baithál,	Chouras.
A hammer,	Háthúra,	Dákháli,	Danghaishúla
Potter's craft,	Kúmháler kám,	Kúmháni hobba,	Chokti bonai.
Pottery goods, crookery, &c.	Kúmháler jinis,	Kúmhálni jinis,	Kúmhál ko jinis,
A vessel, any,	Pátrá,	Yágójéng,	Bhándá.
Earthen vessel,	Mátér bartan,	Háni gojeng,	Bhonoiko-bhándá

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Wooden vessel	Khatárbartan,	{ Bonphóngni- gójeng,	{ Khatángko bhan- da.
Metal vessel,	Dhátér bartan,	"	"
Large earthen vessel to store grain,	Gózina,	Dábar,	"
Water jar, large.	Kólshi,	Taihú,	Kálshí.
Ditto small,	Básuna,	Tikli,	Básuna.
Earthen cook- ing Pot,	"	"	"
Earthen dish or plate,	"	"	"
Potter's wheel,	Kúnháler chák,	"	"
Shaper,	"	"	"
Smoother,	"	"	"
Glazing sub- stance,	"	"	"
Smith's craft,	Kámhári,	Kámárni hobba,	"
Hardware, any,	Kámháler jinis,	"	"
Ironware,	Lóhéer jinis,	Shorrni jinis,	Chír ko jinis.
Copperware,	Támber jinis,	Thamáni jinis,	Tamba ko jinis.
Brassware,	Pítaler jinis,	"	"
Pewterware,	Káuser jinis,	Khasáni jinis,	"
Chain,	Jinjári,	Jhinjári,	Jhinjari.
Wire,	"	"	"
Nail,	Jóli,	Kháli,	Kháli.
Screw,	Péch,	"	"
Hinge,	Kabja,	"	"
Lock,	Tála,	Cháki,	Tála.
Key,	Choráni,	Airi,	Choráni.
Bolt or Bar,	{ Dwárdévá lá- thi,	{ Dwár chúnaini louthi,	{ Dwár gíp-ko-lá- thi.
Hook,	Kántá,	Angthá,	"
Bell,	Ghátí,	Ghátá,	Ghánti.
Iron vessel, large,	Kádhá,	Kharou,	Kádhá.
Ditto ditto, small,	Lúhia, kadhai,	Lohora,	"
Copper vessel large,	Dékchá,	Thámjang,	Thámjáng.
Copper vessel small,	Dékchi,	"	"
Metallic cook- ing pot,	{ Dékcha, Bogna, Batlohi,	{ Thou or Dou, Khánta, Lohara,	{ Tasala. Lóhia. Chokoti.
Metallic dish,	"	"	"
Metallic plate,	{ Tháli, Bhánda,	{ Thórsi, Kúrúí,	{ Tháli. Bhánda.
Metallic drink- ing cup,	{ Lóta, Ghóta, Bári,	{ Thikli, Lota,	{ Lota Bāti. Tukuri.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál</i>
A pot, any,	Hándi,	Dú,	Chokoti.
A potlid,	Pórsún,	Shárai,	Dhakana.
A spoon,	Háta,	Kárba,	Háta.
A knife,	Káti,	Dábá,	Kathári.
A fork,	"	"	"
Goldsmith's craft,	Bániér káj,	Bániani "habba,	Bánia "kam.
Jewelry,	Gahana, Páta,	"	"
A Janter,	"	"	"
A blow-pipe,	Chúngi,	Wáchúng,	"
A fan,	Pákhá,	"	"
Nippers,	Chimta,	"	"
Bellows,	Bháthí,	"	"
Glow, red heat,	Tau,	Gúdúng,	Sá,
Cutler's craft,	"	"	"
Cutlery goods,	"	"	"
Razor,	Khúr,	Khúr,	Chúra.
Scissors,	Kénchí,	Kháneh,	Kénchí.
Shears,	"	"	"
Tweezers,	Chimta,	Léphó,	Chimti.
Large knife,	Chúra,	Dábá,	"
Pocket knife,	Chúri,	"	"
Sword,	Tarwál,	Thorál,	Tóral.
Dagger,	"	"	"
Arrowhead,	Phól,	Blá, Dóng,	Khápór.
Needle, large, } packman's, }	Súí,	Mohan,	Béndi.
Needle, small,	Súí,	Biji,	Béndi.
Thimble,	Angúshtán,	"	"
Grindstone,	Sán,	Sán,	Sán.
Emery,	"	"	"
Barber's craft,	Khéóri,	Khorichimbai,	Púshám.
Soap,	Sábón,	Chábon,	Chábon.
Brush,	"	"	"
Lather,	"	"	"
Shaving, the act,	Khéóri,	Khori chimbai,	Pusham.
Shaving head,	"	"	"
Shaving beard,	"	"	"
Nailparing,	Nángúl káti,	Asigúrhán,	Khúrsing chémi
Taylor's craft,	Dorjerkám,	Hishúgrá,	Dhábá joka.
Thread,	Sútá, sútli,	{ Kúndúng or } Dúng dúng,	Shúté.
Wax,	Móm,	Múshátha,	Mom.
Shoe maker's } craft, }	Chámárer kám,	Chámárni, habba,	Chámár-ko-kam.
Shoe making,	Júta banávan,	Jota godan,	"
Shoe mending, { Júta songot } koron,	{	Jotaphósáp,	"
Shoe,	Jóta,	Jota,	Jóta.

<i>English.</i>	<i>Kock.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Boot,	"	"	"
Slipper or sandal,	"	Yápthóng,	Champhóí.
Wooden shoe,	Khorong,	"	"
Leather shoe,	Jota,	Jota,	Jota.
Straw or grass- shoe,	"	"	"
Last,	Pharma,	"	"
Awl,	Sútári,	"	"
Cobler's wax,	"	"	"
Cook's craft,	Rándhon,	Chógrá,	Gáka.
Boiling, the act,	Jhólan,	Chongwo,	"
Roasting or grilling,	Bhunjan,	Yauvo,	"
Frying,	Sénkhan,	Hangwo,	"
Fire place,	Akha,	Doudáp,	"
Tongs,	Chimta,	Chimta,	Chiunta.
Poker,	Kalchúl,	"	"
Currier's or Tanner's craft,	Chámárerkan,	Chamári-hobba,	"
Peltry goods,	Chámér jinis,	"	"
Leather, any,	Chám,	Bigúr,	Dhálé.
Tanner's Vat,	Nádh,	Dábar,	Dábar.
Tannin or bark,	Banda,	"	"
Miller's craft,	"	Yúndúng,	Mháika.
Grinded goods,	Písán,	Yúna jinis,	Mháika jinis.
Flour or meal,	Atta, maida,	"	"
Bran,	Bhúsi,	Béjéng,	"
Mill,	Jánta,	"	"
Windmill,	"	"	"
Watermill,	"	"	"
Handmill,	Jánta,	"	"
Oilman's craft,	Téliér kám,	Telini hobba,	"
Oilman's stores,	Téliér jinis,	Phiritni jinis,	"
Oil-press,	Gyéeh, Gháni,	Góchá,	Gháni, H.
Dyer's craft,	Rongdibár kam,	"	"
Dyed goods,	Rongil jinis,	"	"
Dyer's vat,	Nádh,	"	"
Dyer's press,	"	"	"
Dye, any,	Rong,	Rong,	Rong.
Red dye,	Lál rong,	Gaja rong,	Jika rong.
Green dye,	Hara rong,	{ Khángshúr rong, }	Nélpá rong.
Blue dye,	Níl rong,	Gochoni rong,	Dúúka rong.
Yellow dye,	Píla rong,	Gammo rong,	Yónka rong,
Sugar maker's craft,	U'kpíran,	Khúsýárpérét,	Kúsýárpérika.
Goor,	Goor,	Mithai,	Mithui.
Chini,	Chini,	"	"

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Misri,	Misri,	"	"
Sakar,	Sakar,	"	"
Ráb,	Náli,	Láli,	Láli.
Sugar-press,	Gyéch,	Góchá,	Ghání.
Confectioner's, } craft,	Bhújárer kám,	Ladúdágra,	Ládú bonauka.
Sweetmeats,	Mithái,	Gódói,	Táaka jinis.
Cake,	Malpúa,	Enkrong,	Bábór,
Comfit,	Lai,	Húrúg,	Khoíláro.
Lolly—pop,	Laddú,	Phétta,	"
Butcher's craft,	Kassaiér kám,	"	"
Flesh,	Masong,	Bidot,	Béhá.
Garbage,	"	Chippika,	"
Slaying Ax,	Garsá,	{ Lúmbri, Thungbri,	{ Dúпки.
Cleaver,	Chépsá,	Phátháng,	Dábiá.
Block,	Góri,	Dingri,	Dingri.
Knife,	Kathari,	Dábá,	Kathari.
Baker's craft,	"	"	"
Bread,	Róti,	"	"
Unleavened bread	"	"	"
Leavened bread,	"	"	"
Dough,	Gandhan,	"	"
Runnet or leaven,	"	"	"
Distiller's craft,	Chúlávan,	Chounó,	Sááká.
Spirituous li- } quors,	Modh,	Pitika,	Phatika.
Still,	Bhatti,	Bhāti,	Bhāti.
Receiver of boiler,	Bhatti,	Bhāti,	Bhāti.
Condenser,	Adkar,	Daihú,	Dúkf.
Cooler,	Nádh,	Dábar,	Hindá.
Funnel,	"	"	"
Pipe,	Náli,	Nálá,	Nálá,
Spindle made } of grain,	Modh,	Pítiká,	Phatika.
Ditto from } flowers,	"	"	"
Ditto from } juices like	"	"	"
Toddy,	"	"	"
Brewer's craft,	Ubálan,	Chongno,	"
Fermented li- } quor,	Katla,	Jóni jinis or Jó,	Yú.
Brewer's Vat,	Matka,	Dú,	Róoti.
Washerman's } craft,	Dhóbir kám,	"	"
Soap,	Sábon,	Sábon,	Sábon.
Tub,	Powna,	"	"

VOCABULARY.

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<i>English.</i>	<i>Kocok.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Beater,	Mogdor,	"	"
Block,	Phállá,	"	"
Dirty clothes,	Maila kapra,	Gini Hi,	Mírhi Dhába.
Clean clothes,	Safa kapra,	Hí gúphút,	Má mirhi dhaba.
Turner's craft,	Kúndáíl,	Khúndáín,	Kúndai katang.
Turned goods,	Kúndáíl jinis,	Kúndaini jinis,	Kúndai ko jinis.
A lathe,	Chouras,	Baithal,	"
Cloth printer's } craft,	Chapáíl,	"	"
Printed goods,	Chápér jinis,	"	"
Chintz,	Chínt,	Chít,	Chít.
Coarse chintz,	Chínt,	Chít,	Chít.
Fine ohintz,	Chínt,	Chít,	Chít.
A stamp,	Cháp,	"	"
A press,	"	"	"
Spinner's art,	Sútkátan,	Khúndúnglave,	Sútekátika.
Spun goods,	Sútéj jinis,	Kbundungní jinis	Súte ko jinis.
Spinner's wheel,	Charkha,	Janthér,	Charkha.
Thread,	Sút,	Khúndúng,	Súte.
Skein,*	Motha,	Lémchá,	Waina.
Knitter's art,	Jabibanáíl,	Jékhana,	Chiting púika.
Knit goods,	Jaber jinis,	Jéni jinis,	Chiting.
Weaver's art,	Banávan,	Hídáín,	Dhába thírka.
Woven goods,	Banáíl jinis,	Danai jinis,	Thírka.
A web or piece,	Tán,	Gangché,	Dhába.
The warp,	Táná,	Gochong,	Táng.
The woof,	Pétwan,	Géhén,	Pétwan.
Fine cotton or } Mulmal,	Mulmal,	Rúbú Hí,	"
Coarse ditto or } Calico,	Gajbóri,	Hí shima,	"
Fine woollen or } broad cloth,	Banát,	Bánát,	Bánát.
Coarser or Ma- } lida,	"	"	"
Coarsest or } blanket,	Kómból,	Kúmbali,	Kámili.
Hemp cloth or } Linen,	Bhángará,	"	"
Flax cloth or } Linen,*	"	"	"
Sack cloth of } San or Pát,	Dhokrá,	{ Phátta, Chola,	{ Dhókra.
Sail cloth finer, } of San,	Jhálok, Mékhári,	{ Jhálok,	{ Jhálok.

* The Linum usitatissimum, Tisi or Ala, however common and good, is no where used in India save for oil

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Twelve,	Báró,		"
Twenty,	Bís,	{ Chokai-bá, Thai-khon, Bisha-ché,	} E-long Bisha,
Twenty-one,	Ekóis,	"	"
Thirty,	Tís,	"	"
Forty,	Chálís,	Bisha-gné,	Gné-lóng bishu
Fifty,	Pachás,	"	"
Sixty,	Sáit,	Bisha-thám,	Súm-lóng bish
Seventy,	Sohotor,	"	"
Eighty,	Assi,	{ Bisha-bré, Phanai-ché,	} Dá-long bisha
Ninety,	Nobbi,	"	"
One hundred,	Sou,	Bisha-bá,	Ná-lóng bisha.
One thousand,	Hájár,	"	"
Ten thousand,	Dashájár,	"	"
A Lack,	Lakh,	"	"
A crore,	Kró,	"	"
First,	Pahilo,	"	"
Second,	Dósrá,	"	"
Third,	Tísrá,	"	"
Fourth,	Chouthá,	"	"
Fifth,	Páchín,	"	"
Sixth,	Chatín,	"	"
Seventh,	Sátín,	"	"
Eighth,	Athín,	"	"
Ninth,	Nóhín,	"	"
Tenth,	Doshín,	"	"
A numeral sign or cypher,	Ánkhó,	"	"

NOUNS OF PLACE:

A place,	Thán, Jágah,	Núpthi,	Chól.
Presence,	Ilájari,	"	"
Absence,	Ghairhájári,	"	"
A level,	Sóbsóir,	"	"
A slope,	Ilékakúra,	Khéngláp,	Chálgór.
Acclivity,	Chórti,	Gána,	Tánka.
Declivity,	Lámti,	Unkhat,	Khúka.
The centre,	Bích,	Géjér,	Májhata,
The side,	Bógól,	Ging,	Jéngshó.
The corner,	Kóná,	"	"
The top,	Mathi,	Khró,	Púring.
The bottom,	Hént,	Khibo,	Léttá.
A nation or kingdom,	Ráij,	Ráijo,	Rájjá.
A province or Súbah,	Súbah,	"	"

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
A country or Zillah,	Zillah,	"	"
A parish township or pagus,	Bondor,	Bondor,	Bondor.
A guild-hall, trader's,	"	"	"
A town-hall, municipal court,	Prodháner-kachéri,	Mondolni-kachéri,	Mondolko-Sá.
A palace,	Rájbári,	Rájbári,	Rájbári.
A council-chamber,	Ráj sobha,	"	"
A temple or church,	Déotá thán,	Madainóö, Báthoninoö, Gothoiphop	Dírko sá.
A burial place,	"	Dongni núpthi,	Lípko-chol.
A burning place,	Sásán,	Gothi syoudongni núpthi,	Dú-ko-chol.
A public office or court,	Kachéri,	Kachéri,	Kachéri.
Court of justice,	Adálater Kacheri,	"	"
Ditto of revenue,	Chákalér Kacheri,	"	"
A jail,	Phátok,	Bondon sálá,	Kóts-á.
A village court,	Prodháner Kacheri,	Mondolui Kacheri,	Mondolko-sá.
A college,	"	"	"
A school,	"	"	"
A hospital,	"	"	"
A library,	"	"	"
A bank,	"	"	"
An arsenal for making arms,	"	"	"
A magazine for storing arms,	"	"	"
A fort,	Gorh,	Khót,	Killa.
A cantonment,	Chouni,	Siphai thána,	Siphai jomka.
A camp,	"	"	"
A warehouse, merchant's,	Kóthi,	"	"
A shop, retailer's,	Dókán,	Dókán,	Dókán.
A factory or workshop,	"	"	"
A smithy,	Márúi sála,	Khámárninoo,	Kámhár-ko-sá.
A tannery,	Chámárér thán,	"	"
A dye-house,	"	"	"
A distillery,	Bhátái khána,	Súndininoo,	Súndi-ko-sá.
A brewery,	"	"	"

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
A farm house,	"	"	"
A farm yard,	"	"	"
A granary,	Khalyán,	Kholto,	Khaniár.
A stack,	Khalyán,	Kholto,	Khaniár.
An Inn,	Dándi ghor,	{ Mando,	{ Chourá sá.
A stable,	Ghórér ghor,	Noukháli,	Ghora ko sá
A cow house,	Góhali,	Goraininoö,	Gwállisá.
A dairy,	"	Gwálninoö,	"
A sheep cote,	Bhérir sáha,	"	E'chá ko sá.
A pigstye,	Súarer khór,	Búrma gógra,	"
A dwelling house,	Ghor,	{ Yóma yógrong,	{ Páyá ko sá.
A machán to	"	Yóma gógra,	"
watch crops, }	Nóö,	Sá.	"
A cottage,	Kúda,	Noöchá,	"
A hut,	Khóprá,	Nóö,	Sá.
A city,	Khopra,	"	"
A town,	Shohor,	"	"
A village,	Shohor,	"	"
A street,	Gáón, Bondor,	Phará,	Dérá.
A square,	Gali,	"	"
A road, high,	Chouk,	"	"
A road, bye,	Pod, sorok,	Lámá,	Dámá.
A footpath,	"	"	"
An estate, the ubi,	Dégór,	Degor,	Dégór.
A farm, ditto,	"	"	"
A garden,	"	"	"
An orchard	Bágíche,	"	"
Homestead, }	Bári,	Bári,	Bári.
Flower garden,	Phúl bári,	Bíbar bári,	Lhèp kosá.
Kitchen gar-	"	"	"
den or cale-	Ság bári,	Moikong-bári,	Sár bári.
yard, }	"	"	"
Field, garden,	Khét bári,	Húbári,	Ling bári.
Field, any,	Khét,	Hú,	Ling.
Arable field,	Bhúmi bári,	Hú,	Ling.
Grass field, lea,	Khouna,	{ Phúthár,	{ Píá ling.
or meadow, }	Rávana,	"	"
Hay field,	"	"	"
Fallow field,	Nótkhíla,	Hágrá,*	Lóngdhó.
Ridge,	Góhí,	"	"
Furrow,	Ghós,	"	"
Hedge,	Bédhá,	Chékhór,	Cháti.
Ditch,	Póri, Pághár,	Phoiri, khoui,	Ani.

* Hágrá, the waste, jangle ; no fallow.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
ADVERBS OF PLACE.			
Separately, apart,	Bégól, Alog,	Gábún,	Bhiuáng.
Together,	} Lóg, éksáth,	Logoché,	E'dósáng.
along with,			
Towards,	Tí,	„	Só ?
Up to, to, unto,	Tako,	Chim or Sim,	{ Thiká. Thékapa.
As far,	Jéithé,	Jédong,	Jéso.
So far,	Séithé,	Sláp,	Kósó.
Beyond, over,	Pár,	Bát,	Pén.
In, at,	Té,	Sing, há, on,	Tá.
On this side,	Yépár,	Imbé jing,	Yépár.
On that side,	Wúpár,	Hobe jing,	Wúpár.
On both sides,	Wárpár,	{ Yéjungwojung, Mébúbébújing,	„
About, around,	Agolbogol,	{ Jing jing, Mébú bébú,*	{ Chéngsho bhéng- sho.
All round,	Cháro bhitti,	Chameliam,	Ora paring.
On, upon,	Pór,	Chou,	Rhútá.
Here, .	} poz. Hitti,	{ Jung, Imbohá,	{ Isho, Itá.
There,		{ Hobóhá, Hujúng,	{ U'sho, U'tá.
Where ?	Kúnti,	{ Mouhá, Bojong,	{ Héshe.
Where, } rel.	Eithi,	Jérúno,	Hetá,
There, }	Séithi,	Byúno,	Jétán.
Where !	Kúnthi,	{ Bojúng, Mouka,	{ Kótán.
Every where,	Sokolthi,	Boiyaubo,	{ Hétá.
No where,	Konothi náhin,	Jirobo gèyà,	Ora páring.
Hence,	E íthé hatti,	Imboni phrá,	Hétábú mántho.
Thence,	Jéithé hatti,	Hoboni phrá,	Ita song.
Whence ?	Kónthé hatti,	{ Bojong phrá, Moumi phrá,	U'ta song.
Whence,	„	Jéjong,	Hota song.
Before,	Ag,	Shigáng,†	Jéta sho.
Behind,	Pách,	Yúnó,†	Láng, Lámpá.
Between,	Bích,	Gézér,	Nhú chopá.
Above,	Upar,	Chá,	Májhata.
Beneath,	Tola,	Sing,	Rhútá.
Near,	Nikot,	Khatai,	Léttá.
Far,	Dúr,	Gajáng,	Chéngsó.
Within,	Bhitiri,	Singou or sing,	Duré.
Without,	Báhiri,	Bahirou,	{ Sáléng. Lipta, Báhira. Sátáng.

* Mébú bébú here and there, corruption of Imbébú hobébu, this side and that.

† In place or time, as in English. So Dhimál.

English. Kocsh. Bodo. Dhimal.

NOUNS OF QUALITY, AND CONDITION, &c.

Health,	Arán,	Gakhrángblá,	Elkapàka.
Sickness,	Birám,	Jobrablá,	Máelkapàka.
Knowledge,	Gyán,	Gyán,	Gyán.
Ignorance,	Ogyan,	Gyang géyá,	Ogyan.
Fatigue,	Thakái,	Méngbai,	Máika.
Rest,	Jírán,	Jirébai,	Maisháka.
Occupation,	Korom,	"	"
Leisure,	Jírán,	"	"
Liberty,	Chhútti,	Hógár,	Láppika?
Restraint,	Káid,	Howál,	Kaid.
Society,	Dósór,	"	"
Solitude,	"	"	"
Crowd,	Bhír,	"	Diáng jóm.
Strength, bodily,	Bal,	Balo,	Balo.
Weakness, ditto,	Nibal,	Balgéyá,	Balmánthúka.
Ability, mental,	Búddhi,	"	"
Inability, ditto,	Kúbúddhi,	"	"
Power, general,	Sak,	Háyá or Háá,	Dóang.
Powerlessness,	Nisak,	Haägai,	Dóang mántho.
Lameness,	Léngrá pan,	Lénggran matno?	"
Blindness,	Kana pan,	Kánan matno?	"
Deafness,	Bahira pan,	Bénga slo?	"
Dumbness,	Gúngá pan,	Pháglá slo?	"
Stutter, stammer,	Thotala pan,	Tótla slo?	"
Wealth,	Dhón,	Dhón,	Dhón.
Poverty,	Nidhon,	Dhón géyá,	Dhón mánthúka
Scarcity,	Akál,	Ankhál,	Akál.
Plenty,	Satti kál,	Satti kál,	Satti kál.
Famine,	Akál,	Ankhál,	Akál.
Drought,	"	"	"
Inundation,	Bán,	Bán,	Gódá.
Happiness, -	} Súkh,	Súkh,	Súkh.
Pleasure,			
Misery, pain,	Dúkh,	Dúkh,	Dúkh.
Beauty,	"	{ Machárgan matno?*	"
Ugliness,	"	Shapman matno?	"
Straightness,	Sídhapana,	"	"
Crookedness,	Térápána,	"	"
Fullness,	"	"	"
Emptiness,	"	"	"
Heaviness,	"	Illitnan matno,	"
Lightness,	"	{ Réchéngan matno,	"
Greatness,	Bađái,	Gédétan matno,	"

* Machang for majang : So Dou for Tau and Gorai for Korai : Euphonic.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Smallness,	Chotái,	Múdóyan matno,	"
Length,	Lambái,	Gallóvan matno,	"
Shortness,	Chótái,	{ Gúchúman matno, }	"
Depth,	Gáhir pana,	"	"
Shallowness,	"	"	"
Width,	Choudái,	Gúáran matno,	"
Narrowness,	"	Géchépan matno,	"
Height,	Uchái,	Gajóvan matno,	"
Lowness,	Nichai,	Gaháyan matno,	"
Around body,	Gol,	Tolot or Dolot,	"
A square,	Choukón,	Kóna manbré,	"
A triangle,	Tríkón,	Kóna manthám,	"
An angle or corner, }	Kóná,	Kóna manché,	"
Area,	Paróst,	"	"
Circumference,	Bér,	"	"
Diameter,	Biás,	"	"
A half,	Ádhá,	Khou (ché-one),	E'phala.
A quarter,	Póá,	{ Khousilingche, (ché-one), }	E'póá (é one).
A third,	Tíhái,	{ Phán thám, Khou thám ? }	"
A part, piece,	Túkrá,	{ Thúamá, Chóché, }	Thúamá.
The whole,	Samúchá,	{ Bimaino, Boibo ? }	Támánéng.
Redness,	Láli,	"	"
Whiteness,	"	"	"
Blackness,	"	"	"
Sound,	Sobd,	Shodop,	Hinka.
Noise,	Gondogol,	Gondogol,	Gondogól.
Silence,	Nibháva,	Dórshi,	Chípaká.
Echo,	Ghóng,	Chatta,	Chatta.
A cry, scream, }	Shór, Púkár,	Gapchi,	Rhíkai.
human, }			
A roar, bestial,	Dák,	Thétnú,	Dikhár.
A low, bovine,	Dódári,	Dodáya,	Dódai.
A bleat, sheep's,	Bhélbhéli,	Gapmo,	Mémái.
A bark, dog's,	Bhúnk,	Chúngno,	"
A whistle, man's,	Súskári,	Múshút,	Súskári.
A whistle, bird's,	Sitti,	Gapmo,	Khárka.
A hiss, snake's,	Súsári,	Nérú,	Phopai.
A mew, cat's,	Mémári,	Gapmo,	Dhúi.
Savour or flavour,	Swád,	Gathou,	Táá.
Good savour,	Acha swád,	Gathou,	Elka Táá.
Bad savour,	Búrá swád,	Thouwá,	Máelka Táá.
Sweetness,	Mithái,	Gadoi matno ?	"

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Sourness,	Khátapan,	Gakhoi matno ?	"
Bitterness,	Khátapan,	"	"
Ripeness,	"	Gamánan matno ?	"
Rawness,	"	{ Gathárgan matno ? }	"
Soundness,	"	Ghám matno ?	"
Rottenness,	"	Géchéo matno ?	"
Odour, smell,	Gandh,	Manámo,	Nhámká.
Perfume,	Acha gandh,	{ Manámo-mada- mo,	Elka nhámka.
Stink,	Búra gandh,	{ Manámo-khé- chara,	Máelka nhámka.
Roughness,	Rúkhái,	"	"
Smoothness,	Chikonái,	"	"
Hardness,	Sakhti,	"	"
Softness,	"	"	"
Dryness,	Súkhápan,	"	"
Wetness,	Bhijápan,	"	"
Juiciness fruit,	Rosilta,	"	"
Sappiness greenness, wood,	{ Gilápana,	"	"

NOUNS OF MOTION—THINGS.

Appearance,	"	"	"
Disappearance,	"	"	"
Ascent,	"	Gadong,	"
Descent,	"	Unkhat,	"
Advance,	Ága gaman,	"	"
Retrogression,	Páchè hatan,	"	"
Vibration oscil- lation,	{ Hilat, Kámp,	{ Moudáng,	{ Phirka. Lééka.
Pressure by own weight,	{ Dáb,	Kichin,	Rhèpkà.
Depression, ac- tive,	{ Daban,	Náchin,	Rhép páká.
Compression, do.	Chíp,	Chíp,	Chíp.
Relaxation, loosening,	{ Dhilau,	Shóngrop,	Dhíl páká.
Increase, self,	Barhti,	"	Dhámé.
Decrease, do.	Ghotti,	"	Shímhé.
Addition, -others,	Barháwan,	Phédétin,	"
Subtraction, do.	Shattávan,	Phúdúin,	"
Expansion, self,	Phútan,	Barsara,	"
Contraction, do.	Múnjan,	Khopjop,	"
Opening, other's,	Khúlan,	Khéóin,	"
Shutting, do.	Bond koron,	Jokhlóp,	"
Conjunction, self,	Sanjog,	Lagomano,	Lágál néuka.

<i>English.</i>	<i>Kotck.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Rupture, burst- ing, self,	} Phút,	Gauwo,	Dhéiká.
Fracture, break- ing others,			
Disjunction, do.	Biyog,	Gúbún slo,	Lakka.
Melting, self,	Galán,	Gilfin,	Galé hí.
Congeaing, do.	Jamán,	Dakháin,	Jóm hí.
Melting, other's,	Galávan,	Gilí hóin,	Galé páká.
Congeaing, do.	Jamávan,	"	Jóm páká.

NOUNS OF ACTION—PERSONS.

Approach,	Nikot án,	Khatiou phoín,	Jéngsholé.
Retirement,	Dúr ján,	Gajan tháging,	Dúré hadé.
Arrival,	Pohúunch,	Chobai,	Dhí.
Departure,	Prasthán,	Unkhat,	Hadéká.
Entry,	Bhitor án,	Sing hap,	Saleng wáng,
Exit,	Báhir ján,	Báhir tháing,	Sátángólé.
Preservation,	Rakya,	Rákhi,	Bánchá páká.
Destruction,	Nás,	Nás,	Nasht páká.
Injury, spoiling,	Bigáran,	Játrá, "	Játrá. "
A journey,	Játrá,		
A stage or day's journey, }	} Monjil,	Shán chénilámu,	E'-nhí-ko-dámá.
Expedition, haste		Gakhri?	Dhimpá.
Delay,	Déri,	Diroug,	Bilombli.
A walk, the act,	"	Agán? "	Títar. "
A pace, stride,	Pau, kodom,		
A run, race,	Dour,	Khat,	Dháp.
A gallop, animal's	"	"	"
A trot, do.	"	"	"
A leap, jump,	Phán,	Bat,	Tónka.
A hop, skip,	Kúd,	Bajalo,	Hyúká.
A kick,	Lát,	Jóyú,	Lát.
A scratch,	Achúran,	Khúró,	Rhaika.
A bite,	Kátan,	Wát,	Chúka.
A sting,	Bin,	Jó,	Chúka.
A blow of hand,	Már,	Shó,	Chour.
Ditto of stick,	Dáng,	Shó,	Dáinghai.
A cut,	Katávan,	Háyú,	Pál.
A thrust or push,	Dhakél,	Nájérét,	Dhikaika.
A pull,	Kéuch,	Búbú,	Tánika.
A cast or throw,	Phénk,	Gárhót,	Jhátéká.
A pinch,	Chim,	Khép,	Chim.
A laugh,	Hongsi,	Mimi,	Lénká.
A smile,	Múshki,	Minislú,	Atoisa lénka.
A weeping,	Rówan,	Gáp,	Khár.
A sneeze,	Chíkan,	Háchú,	Háchú.
A cough,	Khási,	Gújú,	Shú.

<i>English.</i>	<i>Kosch.</i>	<i>Bodo.</i>	<i>Dhimdl.</i>
A gulp or swallow,	Dhók,	Grótché,	Níl.
A belch,	Dhekár,	Molong,	Hito.
A fart,	Pát,	Kíphoi,	Lí.
A spitting,	Thúk,	Mújú,	Thóp.
A chewing or mastication,	Chaboun,	Chouin,	Rhé katang.
A talking,	Bólan,	Ráin,	Dóp katang.
Talk,	Bóli,	Rái,	Dóp.
A kiss,	Chúma,	Khódúm,	Chúma.
Seeing, the faculty,	Dékan,	Náin,	Kháng katang.
Hearing, ditto,	Súnan,	Khónáin,	Hinkatang.
Smelling, ditto,	Súngan,	Manamchúin,	Nhú katang.
Tasting, ditto,	Chátan,	Chóláin,	Dée katang.
Touching, ditto,	Chúiyán,	Dángnáin,	Vér katang.
Pissing, the act,	Mútan,	Háshúin,	Chicho katang.
Shitting, ditto,	Hágan,	Khiyin,	Líshi katang.
Eating, ditto,	Khávan,	Jáin,	Chá katang.
Drinking, ditto,	Píwan,	Lóngin,	Am katang.
Sleeping,	Sútan,	Múduin,	Jim katang.
Waking,	Jágan,	„	Chét katang.
Dreaming,	Soponkoron,	Simáng núin,	{ Sopon kháng katang.
A dream,	Sopon,	Simáng,	Sopon.
Breathing,	Sansphékan,	Hángláin,	Sánsliho katang.
Breath,	Sáns,	Háng,	„
Sweating,	Pasíjan,	Galámin,	Bhim katang.
Sweat,	Pasina,	Galamdoi,	Bhimka.
Palpitation,	Kápan,	Mouin,	Phir katang.
Coitus, Impregnation, generating,	Choda-chodi,	Khóin,	Lú katang.
Conception in womb,	Gaubhári hón,	Bishúphúlin.	{ Hémángdhamkatang.
Digestion,	Pach,	Gílin,	Póch pá katang.
Indigestion,	Apach,	Gilya gáin	{ Póch mápa katang.

NOUNS OF RESEMBLANCE, AFFIRMATION, &c. AND OF GENERAL IMPORT.

Resemblance,	Sománta,	„	„
Difference,	Osomanta,	„	„
Identity,	E'ktá,	„	„
Otherness,	„	„	„
Doubt,	San déhi,	„	„
Certainty,	Nichoita,	„	„
Assent,	Kábúl,	„	„

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Dissent,	Nákabúl,	"	"
Affirmation,	Sohi,	Ongo,	Jéngí.
Denial,	Inkár,	Ongá,	Májéngí.
Offer, tender,	Charáván,	Jáchiyu ?	Kórhú.
Acceptance,	Kabúl,	Ráyo,	Rhúká.
Rejection,	Nákabúl,	Ráyá,	Márhúká.
Aid, help,	Modot,	Chúmphá,	Moidhop.
Hindrance,	Horj,	"	"
Advice, counsel,	Prámús,	Sanjalaiyú,	Búddhipáká.
Difficulty,	Kathintá,	Gabráp,	"
Easiness,	Sohojtá,	Althói,	"
Expedient, con- trivance,	Júgti,	Júgti,	Júgti.
Fitness,	"	Somaiyo,	Sobaiká.
Unfitness,	"	Somaiyá,	Má sobaika,
Danger, risk,	"	Gabráp,	Láchi.
Escape, safety,	"	Gówaché,	Bánchi.
Protection, re- fuge,	Saran,	Kirphát.	Soron.
Abandonment, desertion,	Tyág,	Nágár,	Tyág.
Change, muta- tion,	Bodol,	Slai,	Shóóka,
Immutableness,	Abodol,	Dá slai,	Má shóóka.
Luck, hap, for- tune,	Bhág,	Bhág,	Bhág.
Good luck,	Sú bhág,	Gam bhág,	Elka Bhág.
Bad luck,	Kú bhág,	Hammabhág,	Má Elka Bhág.
Accident, con- tingency,	Daiv' Gati,	"	"
Meeting, the act,	Milán,	Lagomano.	"
Parting, ditto,	Júda jávan,	{ Gúbún gúbún } tháng,	"
Necessity, fate,	Daiv',	Daiv',	Daivé.
Free will,	Súchétan,	Gouini khúsi,	Tái ko khúsi.
Necessity, compulsion,	Jarúrat,	"	"
Choice, option,	Khúsi,	Khúsi,	Khúsi.
Residue, what left,	Báki,	Ádrá,	Ádrá.
Model, pattern,	Noksha,	"	"
Method, mode,	Doul,	"	"
Original,	Asal,	"	"
Copy,	Nakal,	"	"
Share, lot,	Bakra,	Bhág,	Bántha.
Prop, support,	Powá,	Thongtháng,	Powa.
Instrument,	Hathiár,	Gágújú,	Ghion goi.
Process,	"	"	"

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Product,	"	"	"
Order,	Rúti,	Japdong,	"
Disorder,	Anrití,	Chilai bilai,	"
Benefit,	Hit korom,	Khaichen bhal,	Jaiba elka.
Injury,	Dúsht korom,	Khaichen mando,	Jaiba ma elka.
Loss,	Hárail,	Gamaiyá,	Mhánhé.
Search,	Khójj,	Naigro,	Bhóó.
Discovery,	Páwan,	Maibai,	Nénká.
Gain, advantage,	Lábh,	Bisha,	"
Loss, disadvantage,	Háni,	Loksán,	"
Question,	Sawál,	"	"
Answer,	Jawáb,	"	"
Promise,	Karál,	Khárál,	Karál,
Breach of promise,	"	"	"
Job, piece of work,	Kám,	Hobba,	"
Joke,	Thatta,	Sikrai,	Rouchi.
Knot,	Gánthi,	Gánthi,	Gánthi.
Cleft, crack,	Chír,	Gouwo,	Dhéiká.
Hole,	Gádha,	Hákór,	"
Quake,	Kámp,	Mou,	Phirka.
Earthquake,	Bhúi kámp,	Há mouwo,	Bhanóí phirka
Point,	Gójá,	Góphát,	"
Edge,	Dhár,	Dhár,	Dhár.
Back,	Píthi,	Gédá,	Gándi.
Pair, mas et fœm,	Jóra,	Jóra,	Jóra.
Pair, sorted,	Jora,	Jóra,	Jóra.
Fee, douceur,	Inám,	Flám,	Flám.
Atom,	"	"	"
Inventory or list,	Férist,	"	"
A mark, any,	Chin,	Chin,	Chin.
A stain,	Dágh,	Dágh,	Dágh.
A label,	"	"	"
Errand of business,	"	"	"
Message, simple,	"	"	"
News, intelligence,	Khobor,	Khopor,	Khopór.
Essence,	Mánja,	Mánja,	Mánja.
Equilibrium,	"	"	"
Bias,	"	"	"
Excess,	Jyádati,	"	"
Deficiency,	Ghotti,	"	"
Sufficiency,	Bos,	"	"

English. Kocch. Bodo. Dhimal.

ADVERBS OF AFFIRMATION, QUANTITY, MODE, &c. AND
CONJUNCTIONS.

Perhaps,	Kún kálé,	{ Mithia? Blá,	} Nághe.
Certainly,	Kháti, Niehoi,	Ongthárgo,	Nichói.
Yes,	Hén,	Ongo,	Hé.
No,	Nanín,	Ongá,	Ahé.
General privitive,		Géyá,	Mánthú.
Do not, verbal	{ Ná Ná káwa,	{ Dá,	{ Má.
privitive,		{ Dá khlám,	
Wherefore, } rel. & *	{ Jéi táné,	"	Jéi páli.
Therefore, } correl	{ Séi táné,	"	Séi páli.
Why?	Ki táné,	Mánó,	Hai páli.
Much,	Bhélela,	Góbáng,	E'shúto.
Many,	Bhélela,	Góbáng,	E'shúto.
Little,	Gútik,	Kitisi or Tisi,	Atóisa.
Few,	Gútik,	Kitisi,	Atóisa.
Less,	Kónék,	Kitisi,	Atóisa.
More,	Arár, Phai,	Aro,	Aro.
Enough,	Bós,	Thúbai,	Jéhé.
More, } signs of	{ Tá té,	Binbo-shin,	O'kónhádóng.
Most, } compari-son,		Boinobo-shin,	Sogimingko-nhá-dóng.
As much,	Joto,	Jé chibang,	Jé jokho.
So much,	Toto,	U chibang,	Udong jokho.
How much?	Koto.	Béchi chibang,	Hé jokho.
How many?	Kiti,	Béchébá, Piché,	"
Too much,	Phai?	Gabáng?	Sópá.
Too little,	Olop,	Kitisi?	"
Very much,	{ Oti,	{ Boinobo-gab-	{ Sokapé Sóká.
most,		ang shin,	
Than,	"	{ Slun or Sin,	{ Saiko sôpa.
		{ also Nú,	
As,	Jémón,	Jirin,	Jédong.
So,	Témón,	Urin,	Kódong.
Thus, poz,	Wéó mon,	{ Worin,	{ Udong,
How?	Kémón,	{ Risha, Idi,	
Like, in man-ner of,	{ Jokho,	Bré,	{ Usáng.
Unlike, other-wise,		Púsá,	{ Hésá.
Verily, indeed,	Ná jokho,	Dá púsá,	Bhaika.
Only, merely,	Thik thik,	"	"
As long,	Kháli kéval,	Bánó,	"
So long,	Joto khún,	Jéché bon;	Jejokho bilombh.
Until,	"	Woché bon,	Sejokho bilombh.
	"	"	Kola.

<i>English.</i>	<i>Koosh.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Because,			Konáng.
If,	Jékhón, Jédú,	Jéla,	"
Then,	Tékhón, Té,	Kola,	"
But,	Kintu,	Kintu,	Kintu ná.
And,	E'vong, O,	Bi, Rá? Bó?	E'dóng?
Also,	Aro,	Aro,	Aro.
Again,	Bárl,	Phin,	Nhé chota.
Or,	Kí,	Ná,	Ná.
Both,	Dóno,	{ Sa-gae Man-gae }	Nhémi.
Either,	Káhóng,	"	Nhélong.
Neither,	Káhongná,	Bibo nangá?	Háshúg.
Or not, other- wise, }	Náté,	Dáté,	Háshúg mantho.
Hush!	Jhit már,	Shrité,	Máté.
Lo!	Dékhék,	Nái hét or Nái,	Dhiká pá.
Hurrah!	Dhanyo dhanyo,	Khanomathai,	Kháng.
Alas,	Hai hai,	Habap,	"
With, cum,	Dosor, sáthé,	Logo,	Hai hai.
Without, sine,	Biné,	"	Dosa.
By, instrument,	Diyá,	Jóng,	"
Except, unless,	"	"	Shó, Dong.
Moreover, be- sides, }	Aro,	Aro,	"
Notwithstanding,	Táhón,	Toblábó,	Ár.
According to,	Ba mójim,	"	"
Almost, nearly,	Atát,	Khatió, Háché,	Thorángi.
Quite, entirely,	Tamám,	Boinobo?	Donghé.
Partially, in part,	Kúech kúech,	Khaiché,	"
Rightly, well,	Acha koria,	"	"
Wrongly, ill,	Mondo koria,	"	"
Violently,	Balibal,	Balohanáné,	Jormájor.
Gently,	Dhíre dhíre,	Láshi láshi,	"

PRONOUNS, PERSONAL.

I,	Múí,	Áng,	Ká.
Thou,	Túi,	Nang,	Ná.
He, she, it, that,	Oní,	Bí,	Wá.
We,	Hámi,	Jong (chúr),	Kyéí.
Ye,	Túmi,	Nang chúr,	Nyéí.
They,	U'ni,	Bi chúr,	U'bal.

POSSESSIVE PRONOUNS.

Mine,	Mór,	Ángni,	Káng.
Thine,	Tór,	Nangni,	Náng.
His, her's, its,	O'r,	Bini,	O kó, wang.
Our's,	Hámaro,	Jongni,	King.

Sangné, 2 people, Mangné, 2 animals.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Your's,	Túmaro,	Nangshúrní,	Ning.
Their's,	Unnár,	Bichární,	Ubalko.

RELATIVE DEMONSTRATIVE PRONOUNS, &c.

Self,	Áp,	Gouí ?	Tái.
Own,	Ápner,	{ Gouñi, Bitháni,	} Táiko.
This,	Yáhi,	Imbo,	Iti or Idong.
That,	Vóhi,	Hobo,	Úti or Údong.
Who, rel.	Jé,	Jé,	Jéti or Jédong.
Who, correl.	Sói,	Bi ? (He, it,)	Séti or Kodong.
Who ?	Kái,	Chúr,	Héti or Háshú.
What, that which,	"	"	"
What ?	Kí,	Má,	Hai.
Any,	Káhó, káo,	Múngbo ?*	Káibo.
All,	Sob,	Boino,	{ Saikó ? Sogiming.
Anybody,	{ Káhó,	Chúr,	Háshú.
Somebody,			
Nobody,	Káho nahin,	{ Chúr óngá, Chúr géyá,	{ Má hashú. Háshúmanthuka.
Any thing,	{ Kúech,	{ Jishláh, Mongbo,	{ Haidong. Jédong kédong.
Some thing,			
Whoever,	Jéhi,	Jái,	Bhaika ?
Like,	Sá, Món,	Púsá,	Isáka.
Like this, such,	E'món,	Ri púsá,	Usáka.
Like that, such,	Wémón,	Uri púsá,	Hésaka.
Like what ?	Kémón,	Bré púsá,	Bhináng.
Other, another,	Aró,	Gúbún,	

ADJECTIVES.

Good,	Bhalo,	Ghám,	Elka.
Bad,	Mondo,	Hamma,	Má élka.
Virtuous, moral,	Púni, Dhormi,	Ghám,	Dharmi.
Vicious, immoral,	Pápi,	Hámma,	Pápi.
Religious,	Dhormi,	"	"
Irreligious,	Adhormi,	"	"
Penitent,	"	"	"
Impenitent,	"	"	"
Modest,	Lajúa,	Laji ganang,	Laji híka.
Impudent,	Niloj,	Laji yongá,	Láj manthúka.
Hopeful,	Bhorósi,	Bórsa ganang,	Bhórsa híka.
Hopeless,	Nirási,	Bórsa géyá,	{ Bhorsa manthú- ka.
Joyful, happy,	Horkit,	Khús,	Khús.
Sorrowful, un- happy,	{ Udás,	Khús géyá,	Khús manthúka.

* Múngbó, to things only.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Cunning,	Phaktia,	Phakta,	Phakta.
Candid,	Sídha,	Sódha,	Sódha.
Malicious,	Ghináha,	Múgwíno,	Chíkaka.
Benevolent,	Doyasíl,	Wanjáno,	"
Envious,	Hinsok,	Mogon chanai,	Hiska.
Content,	San túshtit,	"	Hiska mánthúka
Proud, vain,	Diphongi,	Dúnai,	Din phúlla.
Humble,	Garib,	Tháng jang,	Sójha.
Industrious,	Mahinati,	Mou chúno,	Kisri páka.
Idle,	Álsia,	Álsia,	Álsia.
True,	Saccha,	Bobra,	Bobra.
False,	Jhúta,	Kholai,	Láppa.
Impatient,	} Rádh,	"	"
Passionate,			
hasty,	} Dhír,	"	"
Placid, quiet,			
patient,	}	"	"
Merciful,			
Cruel,	Doyasíl,	Wan gonáng,	"
Brave,	Dúsh,	Wan géyá,	"
Cowardly,	Sáhosi,	Gíronga,	Mala chúka.
Constant, steady,	Dórik,	Gíkho,	Hatásia.
Inconstant,	Stúir,	Ghoidária,	Gongouda.
Capricious,	} Astúir,	Kholai,	Shát montina.
Wasteful, pro-			
fuse,	} Dhúlia,	Phútúa,	Khóí násia.
Niggardly,			
Kind, gentle,	Kírpini,	Kostia, khac,	Koshói.
Unkind, harsh,	Súsíl,	Ghám,	Dhílaka.
Good natured,	Kúsíl,	Hamma,	Chúikka.
Ill natured,	Súsíl,	Gúroí, ghám,	Élka.
Polite, well bred,	Kúsíl,	Hamma,	{ Má elka. Dóndúa.
Rude, ill bred,	Sishtáchári,	"	
Obedient,	Khada,	"	"
Disobedient,	Maini,	Gín gauang,	"
Grateful,	O maini,	Gín géyá,	"
Ungrateful,	"	"	"
Mad,	"	"	"
Idiotic,	Págla,	Phagla,	Phagla.
Licit, morally,	Pagla,	Phagla,	Phagla.
Illicit, ditto,	Kortobya,	"	"
Legal,	Okortobya,	"	"
Illegal,	"	"	"
Physical or	"	"	"
material,	} Bhoutika,	"	"
Immaterial,			
Precise,	Aitmika,	"	"
	Thik thik	"	"

<i>English.</i>	<i>Kocck.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Vague,	Bhúkil, "	Yókidong, "	Mhitúka. "
Hungry,	Piási,	Doi kángdong,	Chám lihika.
Thirsty,	Nángta,	Hí géyá,	Langha.
Naked,	"	Hí gandong,	Dhába gúka.
Clothed,	Kámi,	Cháltia,	Kokhoi hika.
Libidinous,	Pétú,	Jachográ,	Shopa cháka.
Gluttonous,	Sharábi,	Máthól,	Yú ámká.
Drunken,			
Foul-mouthed,	Múkhchór,	Khúga shápma,	Naika.
Abusive,			
Alive,	Jíwat,	Gotháng,	Singlhoka.
Dead,	Mórá,	Gothoi,	Siká.
Sick,	Káhila,	Haiya, Jóbra,	Mádónka.
Healthy,	"	Gakhrúng,	Dónka.
Asleep,	Níndáil,	Múdú lángdong,	Ninda lékha.
Awake,	Jágil,	Sidi moundong,	Chétánka.
Mature,	Síaná,	Jholau,	Whántika.
Young,	Chéngór,	Gothoni, Galaini,	Chan hika.
Old,	Búdha,	Braí,	{ Waráng.
Strong,	Bali,	Balo grá,	{ Beráng.
Weak,	Nibali,	Balo géya,	Bal hika.
Free,	"	"	Bal mánthúka.
Confined,	"	"	"
Handsome,	Songot,	Mójáng,	Elka ?
Ugly,	Baiya,	Shápma,	Má elka.
Short, { human	Bánggrá,	Gahái,	Bánggra.
Tall, { beings,	Ténggha,	Gajou,	Dhángá.
"	Móta,	Gúphúng,	{ Dhámka.
"	Súkua,	Gaham,	{ Chópka.
Tired, weary,	Thakit,	Méng chóo,	Mhoika.
Fresh,	Athakit,	Méngyá gui,	Máika.
Lame,	Lénggra,	Khóra,	Má máika.
Blind,	Kána,	Kána,	Kóhra.
Deaf,	Bahira,	Bénga,	Kána.
Dumb,	Gúnga,	Ráin ónga,	Bahira.
Alone,	Ekala,	Háshing,	Gúnga.
Companioned,	Dosorér,	Lagólá,	Ekaláng.
Learned,	Gyáni,	Gyán ganang,	Dosorhi.
Ignorant,	Ogyáui,	Gyán géya,	Gyán hika.
Wise,	Gyáni,	Syán,	Gyan mánthúka.
Foolish,	Ogyáui,	Gyáp géya,	Gyán hika.
Door,	Nidhoni,	{ Houtia, Thaka	Gyán mánthúka.
"	"	{ geya,	Dhon mánthúka.
Rich,	Dhoni,	Dhon ganang,	Dhon hika.
Noisy, talkative,	Géngédia,	Phidua,	Phidua.
Silent,	Obola,	Ráyá, Thándá,	Chíka páka.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Dirty,	Maíla,	Gini,	{ Mírhi. Máchikan.
Clean,	Safa,	Gúphúr,	Chikan.
Married,	Biháta,	Noha jábai,	Mougia.
Single,	{ Akúmári, Akwári,	{ Jholou (mas.) Sikala (fem.) }	{ Dhóná.
Highborn,	Kúlín,	"	"
Lowborn,	Akúlín,	"	"
Dependent,	Porbos,	Malaini,	Bodés.
Independant,	Aponbos,	Gouini khusi,	Táides.
Taxed,	Málguzári,	Girini,	Girini.
Exempt,	Mááfi,	Mááfi,	Mááfi.
Designed,	"	"	"
Accidental,	"	"	"
Old,	Púrána,	Gozám,	"
New,	Náya,	Godám,	"
Present,	Hájir,	"	"
Absent,	Ghair Hájir,	"	"
Ready,	Tíyár,	"	"
Unready,	"	"	"
Scarce, rare,	Thora,	"	"
Common, Vulgar,	Bohut,	"	"
Public,	"	"	"
Private,	"	"	"
Prosperous,	"	"	"
Unprosperous,	"	"	"
Saleable,	"	"	"
Purchaseable,	"	"	"
Valuable,	Kímati,	"	"
Worthless,	Mond,	"	"
Habitual, usual,	"	"	"
Unusual, strange,	"	"	"
Similar,	Somán,	"	"
Dissimilar,	Asomán,	Gúbún,	Bhináng.
Same,	E'khí,	"	"
Different,	Júda,	Gúbún,	Bhináng.
Doubtful,	Sandéhi,	"	"
Certain,	Nichoi,	"	"
Deserted,	Chon,	"	"
Frequented,	Bosot bári,	"	Díáng mánthúka
Easy,	Sohoj,	Altúa,	Díáng yonka.
Difficult,	Kosor,	Gobráp,	"
Changeful,	Asthir,	Kholai,	Karákára,
Changeless,	Sthir,	Bobrai,	Lapha.
Lucky,	Súbhágya,	"	Bobrai.
Unlucky,	Obhágya,	"	"
Original,	Asali,	"	"
Copied,	Nokoli,	"	"

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Methodical,	Doul sé,	Doul ganang,	Doul Híka.
Immethodical,	Andoul se,	Doul géya,	Doul manthúka.
Fit, suitable,	Láik,	Shomaiyo,	Sha baika.
Unfit,	Na láik,	Shomaiyá,	Másha baika.
Orderly,	Sári,	"	Sárika.
Disorderly,	Osári,	Chilai bilai,	Másárika,
Profitable,	Phalit,	Udaigo,	"
Unprofitable,	Ophalit,	Udaiyá,	"
Possessed tenens,	"	Akhai ou,	"
Dispossessed,	" }	Akhai ou géya,	" }
ousted,			
Ornamented,	Rongil,	Rong gonág,	Ronghíka.
Plain,	Sádha,	Rong géya,	Rong manthúka.
Useful,	Phalit,	Hamsin,	"
Useless,	Ophalit,	Hammásin,	"
Quick moving,	Chálak,	Gakhrai mouin,	Dhimka chukka.
active,			
Slow moving,	Gor chálak,	Généó mouin,	{ Má dhimka. Má chúkka.
inert,			
Cheap,	Sosta,	Ghéér,	Lánká.
Dear,	Mhánga,	Mongo,	Jánká.
Pure,	Pabitor,	"	Chíkánka.
Impure,	Opobitor,	"	Mírhi.
Wholesome,	Pachya,	Gilinaí,	Póch páka.
Unwholesome,	Nápochya,	Giliyá,	Poch má páka.
Edible,	Khábar,	Janaini,	Cháka.
Inedible,	Nakhábar,	Jáyáni,	Má cháka.
Manufactured,	Banail,	Daanai,	" }
wrought,			
Raw goods,	"	"	"
Sharp-edged,	Chókha,	Gobbo,	Chúká.
Blunt,	Bhotorá,	Bowa,	Má chúka.
Grinded,	Gúra,	Gandoi,	Tóolika.
Woven,	Banáil,	Shúnai,	Joka.
Spun,	"	Khúndóng,	"
Platted,	"	Hépnai,	Púika.
Spacious, wide,	Posar,	Gúwár,	Dhai dhaik.
ample,			
Contracted,	Ato,	Gétchép,	Ato.
Moving,	Cholnir,	Thabaiyo,	Cholon hika.
Motionless,	Sthávar,	Thabaiyá,	{ Cholon mán- thúka. }
Figured,	Rúpít,	Rúpganang,	Rup hika.
Figureless,	Aurupit,	Rúp geya,	Rup manthúka.
Luminous,	Ujjála,	Shrángni,	Phor phora.
Dark, obscure,	Andhkár,	Kómshini,	{ Chípka. Kitikitika.
Opake,	"	Núyá,	Má Dóoka.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Pellucid,	"	Núyó,	Dóoka.
Blazing,	Jolot,	Jong jong,	Tíika.
Extinct,	Nibhal,	Komot bai,	Shéka.
The present time,	Bartamán,	Jáádong,	Idong Béla.
The past,	Bhúta,	Japbai,	Jéhi.
The future,	Bhavish,	"	"
Right,	Dohina,	Nágdá, or Ágdá,	Dam.
Left,	Bain,	Nakchi,	Lédá.
Central,	Madhyika,	Géjér,	Mánjhika.
Lateral,	Pás,	Jingni,	Áliká.
North,	Uttar,	Cha,	Dáhén.
South,	Dakshin,	Khlá,	Máhén.
East,	Púrab,	Sanja,	Núnhén.
West,	Poschim,	Shanáp,	Dinhén.
Passible, acces- sible,	Podit,	Pát lángi,	"
Impossible,	Apodit,	Pát háyá,	"
Inaccessible,	Jótáha,	Hú mouá,	Léng hika.
Cultivated,	Unjotáha,	Hágráni,	Dinchaka.
Uncultivated,	Osár,	Gham,	Elka.
Fruitful, rich,	Átó,	Hamma,	Maelka.
Barren, poor,	Balúa,	Balani Hú,	"
Sandy,	Chik tháli,	Chik tháli,	Tyúka.
Clayey,	Chúnaini,	"	"
Calcareous,	Núnia,	"	"
Saline,	Kéchara,	Habdúni,	Kédéoka.
Muddy,	Dhúláha,	Iládrini,	"
Dusty,	Núnia,	Shapma,	Maelka.
Brakish-water,	Mítha,	Gham,	} Elka.
Fresh,	Bohonti,	Majang,	
Flowing,	Dhí,	Búyú,	Phaika.
Still,	Móni,	Bílú, Dongo,	Máphaika.
Deep,	Alpho,	Gatho,	Bhílé.
Shallow,	Batásia,	Thouá,	Kómka.
Windy weather,	Ándhia,	"	"
Stormy,	Accha,	"	"
Fine, fair,	Thanda,	Majang, Ghám,	Elka.
Cold,	Gorom,	Gúshú,	Tirká.
Hot,	Méghér,	Gúdúm,	Sááká.
Cloudy,	Ghámér,	Nókháni,	"
Sunshiny,	Pániér,	Syán dóngni,	"
Rainy, wet,	Bésh,	"	"
Dry, fair,	Bhíjá,	Nókhaháyá gaini,	"
Moist, full of vapour,	Gíla,	Gíchi,	Jhakka.
Moist, sappy, green,		Gotháng,	Sinka.

<i>English.</i>	<i>Kocch.</i>	<i>Bodó.</i>	<i>Dhimál.</i>
Juicy,	Rasáil,	Bidé gonáng,	Ros jénka.
Juiceless, dry,	Súkhá,	Bidé géyá,	Ros mánthuka.
Wet, } clothes, {	Bhíja,	Gíchi,	Jhakka.
Dry, }	Súkhá,	Grán,	Sinka.
Wooded, } land, {	Jongoli,	Ilágrá gouáng,	Dinchahika,
close, }	O'sár,	Dhai dhai,	Dhai dhaika.
Naked, }	Rongíl,	Rong gonáng,	Ika dáka.
open, }	Sádá,	Rong géyá,	Jéika.
Coloured,	Lál,	Gatchá,	Jika.
Colourless,	Dhoula,	Gúphút,	Jéika.
Red,	Níl,	Gotchóm,	Dáuka.
White,	Ilara,	Khángshúr,	Nélpá.
Blue,	Kála,	Gotchom,	Dáuka.
Green,	Pila,	Gúmno,	Youka.
Black,	Titá,	Gakhóí,	Dákha.
Yellow,	Mitha,	Gadóí,	Táuka.
Sour,	Kaduva,	Gakha,	Kháka.
Sweet,	Pakka,	Gammang,	Minka.
Bitter,	{ Kachha,	{ Gatháng,	Sinka.
Ripe,	{ Kancha,	{ Géchéó,	Aika.
Raw,	Sara,	Ghám,	Má aika.
Rotten,	Tája,	Khéché ara,	Ma yokka.
Sound,	Kúgandhi,	Madamma,	Yokka.
Stinking,	Súgandhi,	Góbrá,	Khér souka.
Well-odour'd,	Korkoria,	Chil chil,	Chikan.
Rough,	Chikna,	Górra,	Korkorka.
Smooth,	Kada,	Gúróí,	Norom.
Hard,	Norom,	{ Gotthong,	{ Ghénka.
Soft,	Sídhá,	{ Thong jong,	{ Kéoka.
Straight,	Béká,	Khóukra,	Bhélpá.
Crooked,	Bhorti,	Tongo, Búnjá,	Mánthúka.
Full,	Kháli,	{ Múngbo géyá,	{
Empty,		Géyá,	
Solid,	"	"	"
Hollow,	"	"	"
Heavy,	Bhári,	Gillit or Illit,	Lhika.
Light,	Holka,	Réchéng,	Hómka.
Great,	Bađo,	Gédét,	Dhámka.
Small,	Choto,	Múđóí,	Mhoika.
Long,	Lámbo,	Gallou,	Rhinka.
Short,	Choto,	Gúchúm,	Pótóka.
Wide,	Chowra, Osár,	Gúár,	Pachárka.
Narrow,	Tang, Ato,	Géchép,	Chípka.
High,	Ucchá,	Gajou,	Dhángaka.
Low,	Níchá,	Gahái,	Bángrá.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Round,	Gól,	Tólótni,	Gótaka.
Square,	Chou konia,	Kóna manbréni,	Díá thúnika.
Angular,	Kónia,	Kóna manchéni,	E'long thúnika.
Broken,	Tútá,	Gójó,	Bhoika.
Intire,	Samúcha,	Bimainé,	{ Góthaka. Má bhoika.
Porous,	"	"	"
Imporous,	"	"	"
Open,	Khúlá,	Khéwo,	Héká.
Shut,	Bond,	Jókhlopmo,	Gibka.
Spread,	Asar,	Bodong,	Posárka.
Folded,	Goto,	Hútúmdong,	Jóm páka.
Expanded, blown, a flow- er,	{ Phuta,	Bárshara,	Bárká.
Closed, shut, do.	"	Khókjóp,	Chópka.
Tight,	Tántán,	Tánátán,	Tántán.
Slack,	Dhíla,	Gúrrún,	"
Loose, unsteady,	Larbaria,	Lúdo lúdo,	Léika.
Fixed, firm,	Thir,	Gakhráng,	Kárkárka.
Cooked,	Rándha,	Gomon,	Minka.
Raw,	Kancha,	Gotháng,	Sínka.
Hairy,	Romáil,	Khomon gonáng,	Múishú hika.
Hairless,	Cholchol,	Khomon géyá,	{ Múishú mánthú- ka.
Feathered,	"	"	"
Scaly,	"	"	"

VERBS.

To do,	{ Konu, Koribár or Ko- rinu,	{ Mouno, Khlámno, Khajámno.	{ Páli.
Not to do,	Na korinu,	Mouá gaino,	Má pali.
To undo,	"	"	"
To do over again,	"	Mou phinno,	{ Nhéchúto. Páli.
To shape, form, make,	"	Dááno,	Banaili.
To change, form or alter,	{ Bodol korinu,	{ Baino, Slaino,	{ Shóoli.
To be, (Esse)	Hobar,	Jááno,	Jéngli.
Not to be,	Na hóbar,	Jáa gaino,	Má jéngli.
To become,	Hóbar,	Jáano,	Jéngli.
To come to pass, happen,	{ Ásia poribár,	{ Jáa phoino,	{ Dhúli. Léténg wangli.
To create,	Sújibár,	"	"
To destroy } god,	Nasht korinu,	Nasht khlámno,	Nasht páli,
To be born,	Janam hobár,	Janam jááno,	Janam jéngli.

<i>English.</i>	<i>Korek.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To give birth to, produce,	Janam dibár,	{ Gophaino, Uptan hotno. }	Janam pili.
To deliver, ac- coucher,			
To nurse, wet,	Dúdh khilibar,	Abú dóno,	Dúdo ám páli.
To nurse, dry,	"	"	"
To live,	Jibár,	Thánguo,	Singlhóli.
To die,	Moribár,	Thóino,	Sili.
To kill,	Mária phalánu,	{ Shithatno, Watno, }	Shéli.
To grow,	Badibar,	Détno,	
To decay, decline,	Ghotibar,	Búdha lánguo,	Waráng jéngli.
To be mature,	Syáu hobar,	Jiolau jáano,	Whántika jéngli.
To feel, be bo- dily sensible of,	"	{ Shútrúng khílámuo : Di- sha khílámuo, }	Shúrti páli.
To perceive, mentally,			
To think,	Chininú,	{ Shútrúng khílámuo, }	Shúrti páli.
	Phóm korinu,	Mithino,	Phóm páli.
To desire,	Cháhinu,	{ Labaino : Gasho khajám- no, }	Khángli.
To remember,	Yád korinu,	{ Shútrúng kha- jámno, }	
To forget,	Bhúlinu,	Bouno,	Nilli.
To learn,	Sikhinu,	Chúlónguo,	Dhírli.
To teach,	Sikha dinu,	Phúrrónguo,	Dhír páli.
To educate,	Pát dibar or dinu,	"	"
To read,	Paqhinu,	Chalánguo ?	Porhli.
To write,	Lékhinu,	Lítuo,	Lékhli.
To sign,	Doskot korinu,	Doskot lituo,	Cháp pili.
To seal,	Chápinu,	Cháp thúno,	Cháp pili.
To sin,	Páp kónú,	Páp khajámno,	Páp páli.
To err,	Bhúlinu,	Bauno,	Bhúléli.
To revenge,	Bodol libar,	Bodol sophinu,	Bodol páli.
To forgive,	Mááf kónú,	{ Doyakhlámno, Nágarno, }	Doya páli.
To repent,	Patch kónú,	Jingá sino,	
To intend, pur- pose,	Mansúba korinu,	Gasho rákhina ?	Mansúba páli.
To endeavour,		Jángi khaprano,	
To persevere, continue doing,	{ Anthinu, Korté róbar, }	Mouin tháno,	Pákaténg hili.
To desist from,	Thákibár,	Nágarno,	
To enjoy, use,	Bhoginu,	"	"
To use, bring into use,	Kámot lagánu,	"	"

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhymál.</i>
To disobey,	{ Húkam ná má- ninu,	Húkam mánya gano,	{ Húkam má má- néli.
To question,	Púchinu,	Songno,	Hilli.
To answer,	Jowáp dinu,	Rái douno,	Dopli.
To assent,	Kabúl konu,	Ongo raino,	Manéli.
To dissent,	Ná kabúl konu,	Ongá raino,	Má manéli.
To affirm,	"	Ongo raino,	"
To deny,	"	Ongá raino,	"
To speak, talk, say,	Bolinu,	Raino,	Dopli.
To repeat, say again,	Dobára bolinu,	Rai phinno,	{ Nhéchota. Dopli.
To announce, tell, inform,	Kbopor dinu,	"	"
To summon, call,	Dákibar,	Ling hótno,	Kaili.
To call out, shout,	Gondogol konn,	Hóchino,	Rhí kaili.
To accost, sa- lute,	Saheb salamat konu,	Khúlúmno,	Dómli.
To invite,	Nyota korinu,	"	"
To visit,	"	"	"
To entertain guests,	"	"	"
To request, so- licit,	Binti konu,	Binti khlámno,	Binti páli.
To beg, alms,	Bhík mánginu,	Dán bino,	Dán rhéli.
To refuse,	Ná dibar,	Dá hotno,	Má pili.
To ask, inter- rogate, in- quire,	Jáchinu,	Songno,	Hilli.
To offer, ten- der,	Bhúrkibár,	Hotno,	Pili.
To accept,	Libár,	Láno,	Rhúli.
To reject,	Ná libár,	Dá láno,	Má rhúli.
To help,	Modod dibár,	Chúmpháno,	"
To hinder,	Horoj dibár,	Hómtano,	{ Ténkeli. Rhóli.
To advise, give advice,	Saláh dinu,	Sanja laino,	Saláh pili.
To consult, ask advice,	Saláh mánginu,	"	Saláh rhúli.
To quarrel,	Jhogra konu,	Náng jalaino,	Nai shúli.
To be reconciled,	Milinu,	Béng jalaino,	Láili.
To curse,	Sráp dinu,	Sráp hotno,	Sráp pili.
To bless,	Asirbád dinu,	{ Tháng baita raino,	{ Sing teng. Hili?
To forswear, renounce,	{ Kirya kái chári dinu,	Shomai lánáne nágarno,	Kirya cháteng lóp pili.

<i>English</i>	<i>Kocch</i>	<i>Bodo</i>	<i>Dhimál.</i>
- o take oath,	Kírya khabar,	Shomai lano,	{ Kírya Cháhi.
- give oath,	Kírya khaí díbar,	Shomaila hotno,	Kírya chapáhi
- o swear false- ly,	{ Jhúta kírya kha- bar,	Mitcha shomai lano,	Micha kírya cháhi
- o preserve,	Bacha korinu,	"	"
- o destroy,	Nosht korinu,	"	"
- o hurt beings,	Chot dinu,	"	"
- o injure, de- teriorate goods,	{ Kharab konu,	"	"
To benefit,	Bhalo konu,	Gham khlámuo,	Elka páhi.
To wrong,	Bura konu,	Hammakhlámuo,	Má elka páhi
To converse,	Bolnu,	Raino,	Dophi
To be silent,	Chup honu,	Srithano,	Chikali.
To silence,	Chup korinu,	Sritha hotno,	Chika páhi,
To make a noise,	{ Gondogol ko- rinu,	{ Gondogol kha- jamuo,	{ Gondogol Pahi.
To laugh,	Hásinu,	Mimno,	Lenghi
To smile,	Muski hasinu,	Mimsluno,	Atoisa lenghi.
To weep,	Ronú,	Gapno,	Khárlhi
To moan,	"	"	"
To sob,	"	"	"
To squint,	Tera dekhnu,	Khonka namo,	Keoka khanghi
To squeeze,	Chiknu,	Hachuno,	Hachuli
To cough,	Khasnu,	Gujuno,	Shuli.
To swallow,	Ghotnu,	Molongno,	Nih.
To belch,	Dhakar konu,	Gotno,	Dikárolch
To fart,	Pat korinu,	Kiphano,	Lipahi.
To spit,	Thuk phalinu,	Mujuno,	Thopchi chubhi
To chew,	Chhibar,	Chouno,	Chobahi
To bite,	Katibar,	"	"
To kiss, give,	Chuma díbar,	Koudom hotno,	Chuma páhi
To kiss, take,	Chuma libar,	Koudom lano,	Chuma rhuhi
To copulate,	{ Choda chodi korinu,	{ khomo,	Lúhi
To cause to impregnate or cover, give male,	{ Jhag díbai,	Gunang hotno,	Dankha tapipuli
To conceive in womb,	Gau bhari hobar,	Bisha phulinu,	Hemang dhámhi
To digest in stomach,	{ Hojom konu,	Gilnu,	Poch páhi.
- o lick,	Chatinu,	Chalano,	Déeli
To suck,	Chusnu,	Chupno,	Chuuli
To see,	Dekhibar,	Naino,	{ Khángli. Doh.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimal.</i>
To hear,	Súnibar,	Khanáno,	Hénli.
To taste,	Chákibar,	Cháláno,	Chákhili.
To smell,	Súngibar,	{ Srúk húno, Manám chúno,	{ Nhúli.
To touch,	Chúbár,	{ Dángno: Chét- naino,	{ Vérli.
To piss,	Mútibar,	Háshúno,	Chichóli.
To shit,	Hágibar,	Khíno,	Líshili.
To eat,	Khábar,	Jáno,	Cháli.
To drink,	Pibár,	Lúngno,	Ámli.
To cook,	Róndhón konu,	"	"
To sleep,	Sútibar,	Múdúno,	Jimli.
To wake, self,	Jágibar,	Sidi manno,	Chétámli.
To wake another,	Jágtá konu,	Phajáno,	Lhópáli.
To dream,	Sopón dékhibár,	Simáng naino,	Sopón dóli.
To breathe,	Sáns libar,	Hángláno,	Ukás rhúli.
To sweat,	Jhóshibar,	Galamno,	Bhémlí.
To palpitate, tremble,	{ Kámpibar,	Modom mouno,	Phirli.
To make easy, facilitate,	{ Sohoj korinu,	Généó khajánnno,	Hól páli.
To make diffi- cult,	{ Kosor korinu,	Gopráp khlámno,	Karákára páli.
To risk, put in hazard,	{ "	"	"
To escape,	Báchinu,	Góno, Gobaino,	Bán chili.
To save, deliver,	Rakhya korinu,	Gón hotno,	Bánchá páli.
To stay with, abide by,	{ Dosor robar,	Lagochéthánó,	{ Etánéng. Hili.
To desert, abandon, leave,	{ Tyág korinu,	Nágárno,	Bhináng hadéli.
To change, be mutable,	{ Asthir hobar,	Sláino?	Shóóli.
To make, change, alter,	{ Bodol korinu,	Slái jalaino,	Shóó páli.
To meet, fall in with,	{ Bhétinu,	Lagomanno,	Dúsúli.
To part, go apart,	{ Júda génú,	{ Gúbún gúbún thángno,	{ Bhináng hadéli.
To come together,	Song ásinu,	Lagoché phoino,	Dósá léli.
To bring together,	Song lí ásinu,	{ Mislaino, Lagoché dannó,	{ Miso laili.
To separate, segregate,	{ Júda korinu,	{ Gúbún gúbún khlámno,	{ Bhináng páli.
To crowd, make crowd,	{ Bhír korinu,	{ Mánushí phú- túmno,	{ Díáng shóli.
To contrive, devise,	{ Júgti korinu,	{ Búddhi khlám- no,	{ Búddhi páli.

<i>English.</i>	<i>Kocck.</i>	<i>Bodo.</i>	<i>Dhumál.</i>
To compel, con- strain, oblige, }	"	"	"
To leave, option,	"	"	"
To choose, take option, }	"	"	"
To choose, se- lect, }	Chúu koribár,	Sai khono,	Salténg chúunli.
To copy, imi- tate, pattern, }	Nokol korinu,	Nokol khlámno,	Nokol páli.
To imitate, take off, mock, }	"	"	"
To share out, distribute in shares, }	Bantinu,	Ramno,	Bánta páli.
To produce,	Kamai konu,	Uptan khlámno,	Kamai páli.
To consume,	Khoroch korinu,	Iláni khlámno,	Bai páli.
To gain,	Náfa khábar,	"	Náfa cháli.
To loose,	Noksán khábar,	"	Naksán cháli.
To work, labour,	Kismot konu,	Habba mouno,	Leng kámli ?
To play, amuse ones-self, }	Khélinu,	"	"
To rest,	"	"	"
To be tired,	Thákinu,	"	"
To tire, another,	Tháka korinu,	"	"
To adorn,	Songot korinu,	Majáng khlámno,	Elka páli.
To disfigure,	Bérúp korinu,	{ Shápma kha- jámno, }	Má elka páli.
To dress, self,	Kapra pinibar,	{ Hí gánno, Hí gúmno, }	Dhába gúpili.
To dress, another,	"	Hí gán hotno,	Dhába gúp páli.
To undress, self,	Kapra phálinu,	Hí khúnó,	Dhába chibli.
To undress, an- other, }	"	Ilí khú hotno,	Dhába chip páli.
To guide, direct,	"	Lámá dinthino,	Dáma dop pili.
To misguide,	"	"	Dámá awaili.
To lead,	Agot géuú,	{ Sigoino, Sigang lánguo, }	Lampáng hadéli.
To follow,	Pacho ásinu,	Yúno phoino,	Nhú choleli.
To clasp, em- brace, }	Kól korinu,	Gobáno,	Báali.
To baptise, name,	Nám rákhibár,	Múng donó,	Ming táli.
To wean,	An khilibár,	Abú nágár hotno,	Dúdú lóp-páli.
To marry,	Bibah korinu,	Habba khlámno,	Béché chumáli.
To divorce,	"	Hinjou nágárno,	Béwal-dú-pili.
To bury,	Máti dibár,	Phopno,	Libli.
To burn, corpse,	Phún kiuu,	Shouno,	Dúuli.
To mourn, for dead, }	"	"	"

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To inherit,	Wársi bhág libár,	"	"
To acquire,	Kamainu,	"	"
To serve menially,	Chákori korinu,	"	"
To cheat, defraud,	Thaginu,	Chaléno ?	Chóléli.
To steal,	Chúri korinu,	Sikhou khouno,	Chúri páli.
To rob,	Dáká márinu,	Lúthino,	Dáká páli.
To murder,	Khún korinu,	Shithatno,	Khún páli.
To beat,	Pítinu,	Shúno,	Dáughaili.
To maim,	Gháíl konu,	"	"
To commit rape,	"	"	"
To commit adultery,	"	"	"
To promise, give and take promise,	Korál korinu, díbár & libár,	Korál láno & hotno,	Korál pili & rhúli.
To impignorate,	Bandhak rakhinu,	Bandak hotno,	Bándá pili.
To redeem, pledge,	"	Bandak labono,	Bándá. Ulang páli.
To complain, tax with wrong doing,	Nálish korinu,	"	"
To sue, legally,	"	"	"
To prosecute, do.	"	"	"
To examine, try legally,	Tajvij konu,	"	"
To prove, establish judicially,	Sábit konu,	"	"
To decide, decree, do.	Húkám díbár,	"	"
To sentence, condemn,	"	"	"
To fine,	Donr libár,	Donr láno,	Donr rhúli.
To punish,	Sásti díbár,	Sásti hotno,	Sásti pili.
To hang (per collum),	Phánsi díbár,	"	"
To imprison,	Kaid korinu,	"	"
To give physic,	Oshod díbár,	Múli hotno,	Oshor am páli.
To take physic,	Oshod libár,	Múli láno,	Oshor amlí.
To bleed, let blood,	Phust libár,	"	"
To pay taxes,	Khajana díbár,	Khajana hotno,	Khajana pili.
To levy taxes,	Khajana libár,	Khajana láno,	Khajana rhúli.
To let,	Bhára libár,	Bibán láno,	Bhára rhúli.
To hire,	Bhára díbár,	Bibán hotno,	Bhára pili.
To appraise,	Bhou konu,	Bhou khlámno,	

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimái</i>
To cost,	Molimu,	Bhau jáano,	Dám jéngli.
To buy,	Kimibar,	Baíno,	Chóoli.
To sell,	Béchibar,	Phanno,	Pilli.
To exchange, } barter, }	Bodol komu,	Slaino,	Shóli.
To calculate, } reckon, }	Gonti korimu,	Shyáano,	Gan hili.
To lend, money,	Dhár dinu,	Bináne hotno,	Dhár pili.
To borrow,	Dhár linu,	Bináne láno,	Dhár rhúli.
To owe,	"	"	"
To pay,	Chúkti korimu,	"	Dhár sújili.
To give credit,	"	"	"
To weigh,	Toulinu,	Chúno,	Dóngli.
To measure,	Nápinu,	Chúno,	Dóngli.
To build house,	"	Nóo húno,	Sá dāmli.
To quarry stone,	"	Outhai joukhono,	"
To make bricks,	Int párimu,	Ithá dáano,	"
To engrave on } stone or metal, }	"	"	"
To fuse, make } melt, }	"	Gili hotno,	Gili páli.
To melt, self,	Galínu,	Gilino,	Giléli.
To mould, cast,	"	"	"
To manufacture,	Banaibár,	Dáano,	Thirli.
To dye,	Rong dibár,	Rong hotno,	Rong páli.
To grind (corn, } &c.) }	Pisimú,	Yúmo,	Mhaili.
To give edge,	Bár dinu,	{ Bár hotno,	{ Bár páli.
To blunt edge,	"	{ Yúmo,	{ Laili.
To mine,	"	Hútromno,	Bhoi páli.
To smelt,	"	"	"
To refine,	"	"	"
To polish,	Chikon konu,	{ Gochong kha- jámno,	{ Rhiwa páli. Maujili.
To glaze, varnish,	Chikon komu,	"	"
To hammer,	"	Dúnó,	Tóoli.
To saw,	"	Chin khouno,	Chéeli.
To sew, stitch,	Silai konu,	Shúno,	Joóli.
To mend clothes,	"	"	"
To make clothes,	"	"	"
To weave,	"	{ Hí dáano : Dáano,	{ Thirli.
To spin,	Sút kátinu,	Khúndúng luno,	Katéli.
To knit,	"	Jéekháno,	Púli.
To tan leather,	Sichíbar,	Chúngno,	"
To express } sugar or oil, }	Périnu,	Phérétno,	Péréli.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To shave,	Múndinu,	Chimno,	Kámli.
To bathe,	Snán konu,	Dúgwino,	Chéuli.
To wash clothes,	"	Chúnó,	Phéli.
To dry clothes,	"	Lámno,	Shénli.
To cook,	Rondhon konu,	"	"
To roast,	"	{ Yóphránuo,	{ Hóli.
To boil,	"	Youno,	"
To fry or grill,	"	Chongno,	Khinli.
To bake,	"	Hángno,	Hóli.
To brew,	"	"	"
To distill,	"	Chóngno,	Yú gaili.
To turn with }	"	Chouno Jousouno	Chúaili.
lathe, }	"	"	"
To print cloth,	Chápibar,	"	"
To make rope,	"	Chánó,	Bataili.
To bleach,	"	"	"
To make bas- }	"	"	"
ketry, }	"	Hépnó,	Gothaili.
To paint,	Ronginu,	Rong hotno,	Gabaili.
To sing,	Gáinu,	Rojápno,	Léeli.
To play music,	Bájá konu,	Damno,	Béeli.
To sculpture,	"	"	"
To cement, glue,	Sátinu,	Chitapno,	"
To paste,	Lépibár,	Léi hotno,	Léi pili.
To plaster walls,	Lépibár,	Litno,	Lé pili.
To breed, cattle,	"	Galai gophatno,	Pósh hili.
To fatten, ditto,	"	{ Gúphung	{ Dhám páli.
		khámno,	"
To feed, simply,	"	Jáhotno,	Chá páli.
To slaughter,	"	Danthatno,	Páli.
To flay,	"	Bigúr khúno,	Dhalé lhóli.
To shear,	"	Háchó gárno,	Ché hili.
To milk,	"	Dúdú chorotno,	Dúdú chépli.
To churn,	"	"	Móhéli.
To cultivate, }	Khéti konu,	{ Shyám dano,*	{ Ling páli.
agriculturally, }	"	Hú mouno,	"
To dig,	Khan dibar,	Jouno,	Tóoli.
To plough,	Jótibar, chásinu,	Húmouno,	"
To harrow,	Héngá kona,	Moi hotno,	Moi pili.
To manure,	Sár dibár,	Sár hotno,	Sár pili.
To sow,	Chítibár,	Phúno, Gáino,	Dáli.
To reap,	Kátibar,	Háno,	Chéeli.
To transplant,	Rópibar,	Gaino?	Thinli.
To weed,	Chikan phálinu,	Chékhá dāngno,	Chalai upli.
To irrigate,	Síchinu,	Doi hotno,	Chí pili.
To desiccate,	"	Doi shátno,	Sháp pili.

* To cut down the forest, a process equivalent among this people to cultivation.

<i>English</i>	<i>Kocch</i>	<i>Bodo</i>	<i>Dhumál.</i>
To thrash,	Pítinu,	"	"
To winnow,	Súp korinu,	Shibno,	Om yáph.
To stack,	Kahán konu,	Hungno,	Jóm páh.
To germinate or sprout,	Phutnu,	Rojono,	Yóh
To grow,	Bodhinu,	Gajo jaano,	Hánli
To flower,	Phuluu,	Bárno,	Bárh
To fruit,	Phahnu,	Thano,	Shéli.
To ripen,	Paknu,	Monno,	Minli.
To rot,	Sadnu,	Chono,	Aih
To blow, as wind,	Bohnu,	Bohno,	Bahli
To blow, apply breath,	Phukinu,	Chuno,	Mhuh
To shine, as sun,	Chamkinu,	{ Gongno, Modinno,	{ Rhiwáhi Chilkah
To rain	Borsibar,	Nókha hauo,	Waileh
To thunder,	Gargibar,	Khoromno,	Duli
To lighten, flash as light ning,	{ Chomkon korinu,	Muphlamno,	Rhiwáli
To hail,	Pithar porinu,	Korthai gukleno,	"
To snow	Huin podnu,	Hem galano,	Hem lough
To freeze con- geal	{ Jomibar,	Dikhakáno,	Jomli
To thaw	Gilbar,	Gilino,	Gáleh
To burn, self	Johnu,	Wat jungno,	Tih
To burn, another,	,	Sou garno,	Ti páh.
To glow, be of a glow	{ Dithaknu,	Wat jong balono,	Lhoh
To make glow,	Dah konu,	Wat chublouno,	Lho páh
To heat (can- dle or fuel)	{ Jolot konu,	{ Jung hotno, I agano,	{ Tu páh
To extinguish,	Nibhul konu,	Khuuatuo	Nibhah
To illumine a room	{ Ijjah konu,	{ Shrang kha jumno,	{ Phara páh
To darken, do	Andher konu,	{ Khumshi khlamno,	{ Dap páh
To flow water,	Bohnu,	Bohi langno,	Bahli
To make flow, let off,	,	Bohi hotno,	Bahi páh
To come,	Asibar,	Phomo,	Léli
To go,	Jabar,	Thangno,	Hadéli.
To remain,	Robar	Tháno	Hih
To return,	Ghuribar,	Phoi phunno,	Gurai hih?
To approach,	Logod ásmu,	Khatou phomo,	Chéngsho hadeli
To retire, go off	{ Durc Jabar,	{ Gatchan thang no,	{ Bhunáng hadeli
To journey	Játra konu,	Jatra khlamno,	Jatra páh.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To arrive,	Pohúnychino,	Sríkhíno, Chono,	Léli.
To depart,	Chalia génú,	Thángno,	Hadéli.
To enter,	Bhitor sonáinu,	Sing hopno,	Lipta wángli.
To go out,	Báhir nikalnu,	Bahir thánno,	Báhir oléli.
To make haste,	Jold konu,	Gakri khlámno,	Dhim páli.
To delay,	Bilombh konu,	{ Láshi láshi khlámno, }	{ Bilomb páli.
To walk, as quadruped or man,	{ Béránu,	Thábaino,	Higilli.
To fly, as bird,	Uribár,	Bírno,	Bhírli.
To creep as in- sect,	{ Réngínú,	Mán baino,	Súrsúraili.
To pace or stride as man,	{ Kodom konu,	Thabaino,	Higilli.
To run,	Dourínu,	Khotno,	Dhápli.
To run away, flee,	{ Bháginu,	Khat lángno,	Khátli.
To gallop, horse,	"	"	"
To trot, do.	"	"	"
To leap,	Tirpanu,	Bátuo,	Tóuli.
To hop, skip,	Kúdinu,	Bájalono,	Híá gili.
To kick,	Lát márinu,	Jónó,	Lát huli.
To scratch,	Achúráno,	Khúrchinu,	Kháli.
To sting, as bee,	Binnu,	Jáyúno,	Chúli.
To strike with hand,	{ Márinu,	Shúno,	Dáng haili.
To strike, beat, with stick,	{ Marinu,	Shúno,	Dáng haili.
To cut,	Kátinu,	{ Dáno, Háno, Phono,* }	{ Pá pili.
To thrust or push,	{ Dhékamu,	{ Nagárétno, Chojaretno,	{ Dhé kaili.
To pull,	Táunu,	Bóno,	Tan páli.
To catch, as thrown,	{ Dhorinu,	Chap khangno,	Bimli.
To throw,	{ Phenkinu, Dálinu,	{ Gár hotno,	Jháteli.
To throw away,	Aphálinu,	Gar hotno?	Chipli.
To pinch,	Nóchinu,	Khépno,	Chim thaili.
To swim,	Porinu,	Santréno,	Nóili.
To drown, sink, self,	{ Dábinu,	Hapno,	Dúbili.
To make sink or drown,	{ " ,	Hap hotno,	Dúbi páli.
To stand,	Tháru honu,	Gochongno,	Jáph.

* Phono to fell timber. Hano to cut culinarily. Dano to cut generally.

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
To fall,	Poribár,	Gataino,	Lóngli.
To make stand,	Thár konu,	Góchóng hotno,	Jáp páli.
To make fall or throw down, }	Thélia phalánu,	Nákh laino,	{ Thélíténg long páli.
To sit down,	Bosinu,	Chóono,	Yongli.
To get up,	Uthinu,	Jhi khángno,	Lhóli.
To lie down,	Ausánu,	Súuatno,	Auséli.
To take up,	Uthaibár,	Daikhangno,	{ Tothéli. Lhó páli.
To set down,	Rákhíbar,	Danno,	Tááli.
To put, place, }	Rákhíbar,	Danno,	Tááli.
set in place, }			
To fetch, bring,	Léásibár,	Lábono,	Chúmténg léli.
To take away,	Léjábár,	Lángno,	Chúm poli.
To carry, bear,	Bókibár,	Báno,	Phúli.
To convey away, }	Bókléjábár,	Bálángno,	Phúchúmlí.
transport, }			
To mount, ve- hicle, }	Chorinu,	Yóng khatno,	Tángli.
To alight from,	Utarinu,	Gánó,	Khúli.
To climb, go }	Chorinu,	Yong khatno,	Tángli.
up tree or hill, }			
To descend, }	Utarinu,	Gáno,	Khúli.
come down, }	Lámbíhar,		
To stay, stop, }	At kaibar chen-	Thán hotno,	{ Táa páli.
detain, a. }	kinu,	Hop tano,	
To let go,	Jábar dibár.	Thang hotuo,	Háli pili.
suffer to de- part, a. }			
To stop, stay,	Atkinu,	{ Thaptano,	Táali, Hili.
be staid,	Tékinu,		
self, n. }			
To hinder, im- pede, prevent, }	Chénkinu,	Honitano,	{ Rhóli.
obstruct, a. }	Rokinu,	Tiápta hotno,	Táa páli.
To put a stop to, a. }	Thám bhánu,	Thán hotno,	{ Rhóli. Táa páli.
To set a going, a. }	Cholon konu,	Tháng hotno,	Dingil pili.
To begin, have beginning, }	N. Sharú hobar,	Hángno,	Mhoili, Téngli.
To commence, make begin- ning, }	A. Sharú konu,	{ Háng hotno, Moujemo,	{ Mhoi páli. Teng páli.
To end, have end, }	N. Tamám ho- bar,	{ Japno, Khánguo,	{ Hóli.
To finish, per- fect, complete, }	A. Tamám ko- ribar,	{ Mou japno, Jap hotuo,	{ Hói páli.
make end of, }			

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimal.</i>
To make stationary,	Thir koribár,	Posongno,	Jap páli.
To appear, come in sight,		Núno,	Lhóli.
To disappear,	„	Hapno,	Dubili.
To rise, sun,	Uday konu,	Chouno,	Lhóli.
To set, sun,	Asti konu,	Dédémo,	Dábili.
To rise, ascend,	Uthinu,	Jhikhopno,	Lhóli.
To raise, lift,	Uthya kónu,	Boklopno,	Lló páli.
To sink, descend, n.	Dúbibar,	Hapno,	Dúbili.
To make sink, depress,	„	Chómno,	Dúbi páli.
To advance go on,	Ágá jábar,	Doulángno ?	Lámpáng hadéli.
To retrograde,	Páche áribar,	Insotno,	{ Nhucholi. Khángli ? Daitong léli. Phirli. Léé páli. Phir páli.
To vibrate, shake, n.	Ililibár,	Mouno,	
To make shake, a.	„	Chamouno,	
To press, by own weight,	Dábinu,	Hap chova,	
To compress, squeeze,	Chipinu,	Chétno,	Répli.
To contain, hold in,	Sóndibár,	Chúno, Hapno,	Wángli ?
To sustain, hold up,	Thámblhibár,	Thap tháno,	Tekili.
To stick, adhere, n.	Lagibár,	Bi thánguo,	Tépli.
To affix, attach, a.	Sátibár,	Shithapno,	Té páli.
To come off, n.	Uthinu,	Gúgáno,	Lháli.
To take off, detach, a.	„	Botlapno,	Lhá páli.
To increase, self.	Bađibar,	Détno,	Dhámli.
To make increase, add to,	Bodokonu,	Phédétno,	Dhám páli.
To decrease, self.	Ghotibár,	{ Dúno, Shém- no,	{ Shibli. Mhoili.
To make decrease, subtract from,	Ghotia koribar,		
To divide,	Khána kháni-konu,	Gúbún gúbún, Rámo,	Bánta páli,
To expand, self.	Phútinu,	Bárshráno,	Phútel.
To open, other.	Khúlnu,	Khéono,	Héli.
To close, self.	Múnjinu,	Khop jopno,	Chobli

<i>English.</i>	<i>Kocch.</i>	<i>Bodo.</i>	<i>Dhimdl.</i>
To shut, other,	Bond korinu,	Jókh lopno,	Gipli.
To exhale, eva- porate, self, }	Báph uthinu,	Khúndé kha- lángno, }	Dhúá lhóli.
To exude, do.	Chùya pođinu, {	Bidé, yúng khatno, }	Oléli.
To absorb, do.	Sósibar,	Chopno,	Chúli.
To sprinkle,	Chitanu,	Shátno,	Tirthira páli.
To moisten,	Bhijinu,	Phichino,	Jhá páli.
To soak,	Súsya khilibar, {	Chi trono, Chi hapno, }	Jhá páli.
To make dry,	Súkha konu,	Rán hotno,	Séng páli.
To be wet,	Bhijá hobar,	Gíchi jáäno,	Jháli.
To be dry,	Súkna hobar,	Ránno,	Séngli.
To filtrate,	Chénka konu,	Chogorno,	Chúaili.
To flash,	Chómkibar,	Chul gouno,	Rhiwáli,
To blaze,	„	Jong douuo,	Méhtili.
To be extinct,	Nibhil hobar,	Gomatno,	Komhili.
To extinguish,	Nibhil korinu,	Khúmatno,	Nibhaili.

PROPER NAMES

Dhimál males.—Undo, Gúmbór, Jidbor, Dóda, Bhónda, Usóp, En-
da, Méndá, Búmbai.

Dhimál females.—Apchi, Dólóí, Sújóí, Salóí, Phirsóí.

Bodo males.—Gíjan, Moshto, Phabú, Birna, Jinkháp, Gongár,
Theophai, Laidár, Hajo, Gádar, Jónti, Gakháng, Nádong, Mélé.

Bodo females.—Túlút, Mairi, Jijiri, Bújin, Khóm, Rondini.

GRAMMAR.

ORTHOGRAPHY.

I must begin with the remark that I do not propose to say anything of the Kóch Grammar, which is wholly corrupt Bengáli. The reasons which have induced me to give the Kóch Vocabulary are stated elsewhere.* The following remarks will therefore apply solely to the Mécch and Dhimál languages, languages which, as it appears to me, have preserved to a wonderful extent their primitive raciness, both in vocables and in structure. Neither of them possesses, nor ever did, any alphabet or books, and I have consequently been left at liberty to apply to them any system of letters that might seem most advisable; for various reasons I have postponed the Nágari to the Roman, which latter I have, I hope, employed in a manner sufficiently conformable to that recognised by the Society, except that, having no actual or prospective occasion to employ Arabic or Persian words or sounds, I have uniformly expressed the Indian k by the like English letter. The vowels are sounded as on the continent of Europe and in Scotland—not as in England, and the graver or lengthened sound of each is denoted by an accent or mark above, thus é, a very long sound, in some rare instances, by reduplication as well as accent. A few sounds of this latter kind occur both in the Mécch and Dhimál languages,

* I have failed to get at the original and true speech of this race, whose ancient tongue is fast merging in Bengáli.

and in the former they subserve the important purpose of distinguishing the different senses of otherwise similar words: thus háno, to cut: háāno, to be able; jáno, to eat, jáāno, to be. Instances of this kind are rare in the Mécch and rarer in the Dhimál language, which are both clearly of the Indian and multisyllabic—not of the Indo-Chinese or unisyllabic class, and are consequently free from that arbitrary system of tones which forms so striking a feature of the languages allied to the Chinese. The Mécch and Dhimál tongues have an easy and flowing enunciation, which is readily represented by our letters. Compound consonant sounds are rare—any *so* compound as the Sanscrit ksha, &c. unknown—aspirates common.

The nasal *n*, denoted by me by a dot above the letter (*ñ*) is fully as common as in Uʻrdú and Hindí, and is not unfrequently complexed into a harsher sound, which I have denoted by *gn*. Two concurrent vowels are always to be understood as a diphthong* with one blended and long sound, unless when the second vowel is doubly dotted (*ö*) and in these cases, which are common in Bodo and Dhimál, each vowel is to have a perfect and independant utterance. The naso-guttural French *é* is frequent in Dhimál, and has sometimes a prolonged and very harsh sound, which I cannot represent otherwise than by reduplication and accent, thus *éécha*, a goat. *Y* is always a consonant. In Bodo *N* is often prefixed to words beginning with a vowel, as Akai Nakai, and in this tongue the use of *ch* for *j*, of *t* for *d*, of *k* for *g*, are commutations, constantly occurring, but deemed vulgarisms.

ARTICLES.

There is no article, definite or indefinite, in the Bodo or Dhimál tongue. The demonstrative pronouns *this* and *that*, usually, and the numeral *one* more rarely, stand in lieu of articles.

* I use three, *a* makes *au*, *e* *ai* and *o* *ou*. *e. g.* Hawmch. Aye aye, However.

SUBSTANTIVES.

Nouns, like verbs, have only *one* regimen or mode of declension, nor is that single uniform mode perplexed with any refinements expressive of gender. Declension is accomplished not by inflection, of which strictly speaking there is hardly a trace, but by affixes or rather post-fixes, analogous to the Ūrdú and Hindí post-positions. Number is similarly expressed, that is, by post-positions. In Bodo passim there are clearly but two numbers, and I think also in Dhímál, though in the latter I have met with some vague traces of a dual, which further research may establish. In Bodo the word phúr, and in Dhímál the word galai, post-fixed simply to the noun, express the plural, thus, B. gotho, a child, gotho phúr, children. Dh. chan, a child, chan galai, children. These words have, I believe, no meaning whatever.

By turning to the Vocabulary it will be seen that the Bodo and Dhímál tongues both possess a great variety of substantive sexual terms which usually suffice as in English, to denote all that is needful in the distinction of sex among human beings. There are exceptions however to this rule, and then the defect of specific terms is supplied by periphrasis. Thus the Bodo tongue has no simple words equivalent to the English boy and girl, and the sex of minors is therefore expressed thus:—man child, woman child, or híwá gotho, hinjou gotho. In Dhímál, wájan and béjan are simple and exact equivalents for boy and girl. The word chan, which properly means the young of all creatures—is likewise used in Dhímál to express ‘boy,’ in opposition to chamdí, or girl—which last word affords the only and faint trace in Dhímál (none in Mécch) of that happy facility of converting male into female words, by mere variation of the terminal letter or syllable, which characterises Ūrdú and Hindí. Sex among animals generally, exclusive of human beings, is expressed in Bodo by the post-fixes jolá and jó, and in Dhímál by the prefixes Dáukhá, and Mahani, equivalent to male and

female ; thus B. *múshú bos*, *múshú-jolá*, a bull, *múshú-jó*, a cow. Dh. *Píá*, *Dánkhá píá*, and *Mahani píá*, respectively. There are likewise in both languages a variety of specific terms expressive of sex among the domesticated and familiar animals, as is English and other languages. These may be found in the vocabulary ; they have no grammatical effect or character whatever ; and this remark may be generalised or applied to the whole subject of gender in Bodo and in Dhímál.

The gender of substantives consequently has no influence at all on adjectives or on verbs.

Cases in Bodo and Dhímál are formed entirely by postpositions. There is no inflection whatever. Cases are numerous : not less than nine were given to me. But, all simple and direct languages which decline their nouns by means of pre or postpositions, have an almost unlimited field for the multiplication of cases. I apprehend that the companionative is a doubtful case, and that the ablative and instrumental are, normally, but one case, and also the dative and objective, and that on or upon, is no case at all. In that event there would be only five cases, for the vocative seems wanting.

To form the plural it is merely required to supply the word *phúr* or *galai* in Bodo and Dhímál respectively, between the noun and the post-position.

All nouns substantive are declined according to the following example :

<i>English.</i>	<i>Bodo.</i>	<i>Dhímál.</i>
N. A man,	Híwá,	Wáwal.
G. Of a man,	Híwáni,	Wáwal ko.
D. To a man,	Híwá no,	Wáwal éng.
Ac. A man,	Híwá kho,	Wáwal éng.
? On a man,	Híwá chou,	Wáwal ko rhúto.
Voc. O! man!	Caret?	Caret?
Ab. From a man,	Híwáni phrá,	Wáwal sho.
Ins. By a man,	Híwá jong,	Wáwal dong.
Loc. In a man,	Híwá há or ou or nou,	Wáwal tá.
Comp. With a man,	Híwá lago,	Wáwal dosa.

Plural, *Híwá phúr*, *Híwá phúr ni*, &c. in Bodo ; and in Dhímál, *Wáwal galai*. *Wáwal galai ko*, &c., as in the singular.

Thus it appears that in Bodo *ni* is the sign of the genitive, *no* of the dative, *kho* of the objective; *chou* of the anonymous, *phrá* of the ablative, *jong* of the instrumental, *há*, or *ou* or *nou*, of the locative, and *lago* of the companionative; and that in Dhimál, *ko*, *éng*, *éng*, *rhúto*, *sho*, *dong*, *tá* and *dosa* are, their equivalents.

In Latin and other languages prepositions govern a variety of cases. Post-positions are the equivalents of this part of speech in Eastern tongues and in the above declension—it appears that the Bodo *phrá*, equal to the Latin *ab*, and the Dhimál *rhúto*, equal to the Latin *supra*, govern the genitive, that is, require the sign of the genitive, even while occupying the place of the ablative in declensions. This is an anomaly, going far perhaps to prove that *phrá* and *rhúto* are not truly signs of case or declension, but rather post-positions in the general sense (like some of the others perhaps) that is, *not* signs of declension.

ADJECTIVES.

Adjectives in both these languages precede or follow the substantives, with all the simple directness of English and with no more effect on the grammatical structure; thus in Bodo, an

¹ugly ²son, ¹*shápmá* ²*bishá*, an ugly daughter, ¹*shápmá* ²*bishú*; a

⁴good ²boy, ²*hiwá-gotho* ¹*ghám*, a good girl, ¹*hinjon* ²*gotho* ¹*ghám*;

¹good ²chil-dren, ³*gotho-phúr* ¹*ghám*; the sport of good children,

²*ghám* ³*gotho-phúrni* ¹*khél*. In Dhimál, a naughty boy, ¹*máelka*

²*wájan*; a naughty girl, ¹*ma elka* ²*béjan*; good chil-dren, ¹*elka* ²*chan*

³*galai*; the play of good children, ¹*élká* ²*chan* ³*galai* ¹*ko khél*.

¹To naughty boys. Bodo. ²*Hamma* ³*gotho-phúr* ¹*no*. Dhimál. ²*Má*

³*elka* ¹*wájan-galai* ²*éng*.

Nouns, substantive and adjective, of the simple forms abound, in both languages, and both tongues are miserably deficient in abstract forms, whether derivative or primitive, such as childhood from child, greatness from great, and sex, age, &c. So nearly all compounds are wanting in these tongues, that is, that vast class of words which in Greek, Latin and Sanskrit are formed either from a noun or verb compounded with privitive, intensitive, qualitive, aggregative or disjunctive particles, or from two nouns or a noun and verb mixed; anarchy, astronomy, agriculture, nirvritti, pravritti, dwibhāsya, vibhāsah, héma-chal. Such words, as a class of terms, are wanting, though the means of forming them are forthcoming, and used to a small extent. These are points however which will be best explained by consulting the copious and carefully constructed Vocabulary. Ellipsis is carried to a great extent, both as to nouns and verbs, sometimes with, sometimes without, the sanction of concurring vowels, and often in excess of what that sanction would cover where it exists. Long-tailed words or sesquipedalians nor Horace nor Frere ever abhorred more heartily than do these simple races of men; and when three even short words come together without a verb, one of them, the central, is almost sure to be lopt and to lose the first syllable of a dissyllable; thus, taller than all, boinobo *jou* shin, f. r. *gajou* shin, in Bodo; and in Dhimal, *taí béng* for *taiko* ¹ *béval* ² *éng*, to his own wife. Similar ellipsis takes place constantly among the verbs, especially in Dhimal, as Hánká for Hadéangká, I will go. Jénká for Jéangká, I will be.

There are verbal nouns both in Bodo and Dhimal, substantives formed from the root or imperative, and adjectives from the past participle. There is likewise a very useful *privitive* of general application in each of these tongues, which is the word *gévá* of the Bodo, and *mánthó* or *mánthúka* of the Dhimal. Ongá in the former tongue (*yonga*) if a voice (precede it) has likewise a similar function but of less currency; and this lan-

guage has, further, a *possessive* of much value, called *gonáng*. All these are post-fixes, and separately viewed are adverbs rather than nouns; but in composition they form adjectives from substantives, and perhaps also one class of substantives from another; thus, from *dhon*, wealth, we have *dhongéyá* or *dhon mánthúka*, poor, void of wealth, respectively in Bodo and Dhimál; and, in the former tongue, from *rai* speech (from speak!) we have *ráinóngá* or *raiýongá*, dumb, speechless: also *dhongonáng*, wealthy, possessed of wealth. Again, from *dharam*, justice, we have *dharam-géyá* vel *mánthúka*, unjust and injustice; and also, in Bodo, *dharamgonáng*, just. I am not aware that adjectives in either language are ever transmuted into adverbs, as *evly* from *evil*, *haughtily* from *haughty*. Nor have I met with any instance of a diminutive, or the means of forming one, in either tongue.

I should add, before quitting the subject of nouns, that the Bodo attempt to form abstract nouns from the simple ones by means of the post-fixes *matno*, *sló* and *blá*, with a slight change of the termination of the primitive word, and that they even affirm that of these post-fixes *matno* belongs more properly to things, *sló* and *blá* to beings. Thus, from *gajou*, tall, is formed *gajówan matno*, tallness, from *majáng*, handsome, *majángan matno*, beauty, from *gotho*, child, *gothobla* or *sló*, childhood, from *gédét*, great, *gédét nanmatno*, greatness. More samples of this formation may be seen in the Vocabulary, wherein however I have left most of the abstract nouns blanks, from doubts as to the authenticity of this method of filling those blanks; abstracts are very puzzling, yet it is indispensable to test the fact of their absence at all events? The Dhimáls make no attempt of the sort, but fairly avow their unqualified astonishment that any body should seek for such strange and useless words!

COMPARISON.

There are no ~~distinct~~ words in either of these tongues expressive of the degrees of comparison, like *agathos*, *aríon*, *aristos*,

bonus, melior, optimus ; good, better, best : nor any incrementary particles serving to the same end, such as the Sanscrit *tar*, *tam* ; the English *er* and *est*, and the Latin *or* and *ssimus*.

The comparative and superlative degrees are formed in Bodo and in Dhimál as in Hindí and Uʻrdú, by words expressive of ‘than that’ ‘than all’ *binbo shin* and *boinoboshin* in Bodo, and *oko nhádong*, *sogimíng ko nhádong* in Dhimál, according to the following example.

<i>English.</i>		<i>Bodo.</i>	<i>Dhimál.</i>
Tall,	Human beings.	Gajou,	Dhángá.
Taller,		Binbo gajou shin,	O’kó nhádong dhángá.
Tallest,		Boinobo gajou shin,	Sogimíng ko nhádong dhángá, or dhángá saika.
Short,		Gahai,	Bánggrá.
Shorter,		Binbo gahai shin,	O’kónhádong bánggrá.
Shortest,		Boinobo gahai shin or sin,	Bánggrá saika.

In the above examples *Binbo* is compounded of the inflected form of the word *Bi*, him, it, that, and of the euphonic particle *bó*. *Shin* or *sin* is ‘than.’ *Boinobo* is compounded of the word *boino* all and *bó*, as before. In the Dhimál series *Oko* is the inflected form of *wá*, him or that or it. *Nhádong* is the indeclinable ‘than.’ *Sogimíng* is ‘all,’ an adjective, and *Saika*, I believe, an adverb equivalent to *very*, *most*, or the *majis vel maxime* of Latin. It will be seen that in the Bodo idiom the literal style is ‘that or it great than’ for the comparative, and ‘all great than’ for the superlative, whereas in Dhimál the Hindí and Uʻrdú idiom is followed, ‘that than great’—‘all than great.’ I have already adverted to the elliptical manner of speech so popular with these races. In the above examples the Bodo constantly, almost invariably, drop the middle syllable of *boinobo* and the first syllable of *gajou* and of *gahai*. And in like manner, the Dhimál sink the second syllable of *nhádong*, and the middle syllable of *sogimíng*. If my conjecture as to the Dhimál *saika* be correct, we shall have in one form of the Dhimál superlative a nearly exact equivalent of the English

and Latin idiom very pious, most pious, magis pius, maximé pius, except that the adverb *follows* the adjective in Dhimál.

PRONOUNS.

The personal, possessive, demonstrative, relative, interrogative, and reflective or egoistic (self*) pronouns will be all found in the Vocabulary. The declension of the pronouns seems to be the least imperfect part of the structure of the Bodo and Dhimál tongues, and in the latter exhibits throughout marks of genuine inflection. The regimen is the same as that for the declension of nouns; but, as I have given the latter curtly, I will, at the risk of being tedious, give the declension of the pronouns more fully.

Gender affects it not: the numbers are two: the cases nine? as before.

<i>English</i>	<i>Bodo.</i>	<i>Dhimál.</i>
N. I,	Ang,	Ká.
G. Of me,	Ang ni,	Káng ko.
D. To me,	Ang no,	Kéng.
Ac. Me,	Ang kho,	Kéng.
Voc. Oh me,	Caret!	Caret?
Loc. In me,	Anghá-ou-non,	Káng tá.
? On me,	Angni chou,	Káng ko rhúto.
Abl. From me,	Angni phrá,	Káng sho.
Inst. By me,	Ang jong,	Káng dong.
Com. With me,	Ang lago,	Káng dosa.

Plural.

N. We,	Jong,	Kyel.
G. Of us,	Jong ni,	Kíng ko.
D. To us,	Jong no,	Kíng eng.
A. Us,	Jong kho,	Kíng eng.
V. Oh we!	Caret?	Caret?
Loc. In us,	Jong há, ou, nou,	Kíng tá.
? On us,	Jong ni chou,	Kíng ko rhúta
Ab. From us,	Jong ni phrá,	Kíng sho.
Ins. By us,	Jóng jóng,	Kíng dong.
Com. With us,	Jong lago,	Kíng dosa.

* This is wanting save in the possessive form own.

Thou,	Nang,	Ná.
Of thee,	Nang ni,	Náng ko.
To thee,	Nang no,	Néng.
Thee,	Nang kho,	Néng.
O thou!	Caret,	Caret.
In thee,	Nang, há, nou,	Náng tá.
On thee,	Nangni chou,	Náng ko rhúta.
From thee,	Nangni phrá,	Náng sho.
By thee,	Nang jong,	Náng dong.
With thee,	Nang lago,	Náng dosa.
Ye,	Nang chúr,	Nyé.
Of you,	Nang chúrni,	Níng ko.
To you,	Nang chúrno,	Níng éng.
Ye, you,	Nang chúrkhó,	Níng éng.
Oh ye!	Caret?	Caret?
In you,	Nang chur, há-ou-nou,	Níng tá.
On you,	Nang chúrni chon,	Níng ko rhúta.
From you,	Nang churni phrá,	Níng sho.
By you,	Nang chúr jong,	Níng dong.
With you,	Nang chúr dago,	Níng dosa.
He, she, it,	Bí,	Wá.
Of him,	Bini,	O'kó, wángko.
To him,	Bino,	Wéng.
Him,	Bikho,	Wéng.
Oh he?	Caret?	Caret?
In him,	Bihá-ou-nou,	Wáng tá.
On him,	Bini chon,	Wáng ko rhúta.
From him,	Bini phrá,	Wáng sho.
By him,	Bini jong,	Wáng dong.
With him,	Bini lago,	Wáng dosa.
They,	Bichúr,	U'bal.
Of them,	Bichúr ni,	U'bal ko.
To them,	Bichúr no,	U'bal éng.
Them,	Bichúr kho,	U'bal éng.
Oh they!	Caret?	Caret?
In them,	Bichúr nou,	U'bal tá.
On them,	Bichúrni chon,	U'bal ko rhúta.
From them,	Bichúrni phrá,	U'bal sho.
By them,	Bichúr jong,	U'bal dong.
With them,	Bichúr lago,	U'bal dosa.

POSSESSIVE PRONOUNS, &c.

Possessive pronouns precede their nouns. Possessive and relative pronouns are seldom employed in the inflected forms of the personals, though these forms are common to both. Of

the use of the relatives in any form the Bodo and Dhimál are very shy. Indeed, I doubt if their languages have any such words, though I have set down in the Vocabulary, the evidently borrowed and seemingly perverted terms of others, and the misapplied ? ones of their own.

The interrogative pronouns who ? and what ? they have, viz. Chúr and Má in Bodo, Húshú and Hai in Dhimál. These pronouns are declined after the general model of the personal ones.

DEMONSTRATIVE PRONOUNS.

As has been noticed, they serve for articles. Imbé is this, and Hóbé that, in Bodo ; and in Dhimál I and U', or, more formally, ídong, údong for beings, ítá, útá for things. I'bal, U'bal, signifying these and those in Dhimál, are considered the most express equivalents of the Bodo imbéchúr and hóbé-chúr. Thus a good deal of difference is established between the 3rd personal pronoun and the demonstratives, though íbál of the Dhimál is evidently but the correlative of the personal pronoun U'bal. I proceed to exhibit the declension of the proximate demonstrative.

This,	Imbé,	I.
Of this,	Imbé ni,	Jko, Yángko.
To this,	Imbé no,	Yéng.
His,	Imbé kho,	Yéng.
Oh this !	Caret ?	Caret ?
In this,	Imbé, há-ou-nou,	Yáng tá.
On this,	Imbéni chou,	Yángko rhúta.
From this,	Imbéni phrá,	Yáng sho.
By this,	Imbéni jong,	Yáng dong.
With this,	Imbéni lago,	Yáng dosa.
These,	Imbé chúr,	I'bal.
Of these,	Imbé chúrni,	I'bal ko.
To these,	Imbé chúr no,	I'bal éng.
These,	Imbé chúr kho,	I'bal éng.
Oh these !	Caret ?	Caret ?
In these,	Imbéchúr, há-ou-nou,	I'bal tá.
On these,	Imbéchúrni chou,	I'bal ko rhúta.
From these,	Imbéchúrni phrá,	I'bal sho.
By these,	Imbéchúr jong,	I'bal dong.
With these,	Imbéchúr lago,	I'bal dosa.

Itá makes itáng and útá, útáng, in the dative singular: for the rest, these words as well as idong, údong, are declined without change by means of the universal post-positions. So also the Bodo Hóbé, plural hobéchúr, follows the model of Imbé.

There are two great peculiarities in the use of the pronouns in these tongues, one is, that in both languages the pronouns frequently stand as the last word in the sentence; and this whether they be personal or possessive. The other peculiarity is confined to the Dhimál and consists in the reduplication of the first and second persons* plural (we-ye) thus, from hinli ot laugh, we have kyél hin *kyél*, we laughed, nyél hin *nyél*, ye laughed. U'bal hin, they laughed, ceases to exhibit this characteristic mark. The possessive pronoun sometimes follows the governing noun; not usually. It will be observed, from the above examples, that the plural in most Bodo pronouns and in many Dhimál ones is formed by the respective post-fixes chúr and bal. These are further distinctions between the declensions of the nouns and pronouns of these tongues.

NUMERATION.

The cardinal numbers extend only to 7 or 8 in Bodo, to 10 in Dhimál. Beyond these numbers the method of reckoning common to both people is by the Indian ganda and Bísá, thus, 5 gandas are = 1 bisa or score, and 2 bisa = 40, 5 bísá = 100, and thus they contrive to reach the neplus ultra of 200 or ten score. There are no ordinals in either tongue. The cardinal series is evidently the same in both tongues, and is derived from Tibet—the only instance of the kind I have noticed in their languages,† but I have not yet gone into comparisons of this sort, nor purpose to do so till I have completed the whole contemplated series of Vocabularies for the Hills and Tarai, from the Bramapútra to the Káli or Ghágrá.

* Singular also? See on.

† 10 of the 60 words in Brown's List are identical in Dhimál and Tibetan: none in Bodo and Tibetan: 15 in Bodo and Garo.

The following is the cardinal series of numbers, stripped of their affixes.

<i>English.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
One,	Ché,	E.
Two,	Gné,	Gné.
Three,	Thám,	Súm.
Four,	Bré,	Dia.
Five,	Bá,	Ná.
Six,	Dó,	Tú.
Seven,	Sini,	Nhí.
Eight,	„	Yé.
Nine,	„	Kúhá
Ten,	„	Te.

To these the Bodo *prefix* the particles San or Sá, Man or Má, and Thai, according as human beings, other animals and things, or money, are in question. The numeral, with these affixes, may either precede or follow the noun. Thus, Bili¹ sáché¹, one wife; Híwá² sanché², one man; Búrná¹ máché², one goat; Tháka² thai² ché¹, one rupee; * Chokai² manthám¹ méndá³, 12 sheep or 3 gandas of sheep.

The Dhimáls again, have an immutable *post-fix*, which is the word long, void of meaning like the Bodo prefixes. Thus, é long is one, gné long two. This post-fix is often omitted as well as part of the noun to which the numeral is attached with that love of ellipsis that has been already remarked on. Thus one day is properly é long nhítima: but the Dhimáls content themselves usually with Enbí. One man is Edíáng or E'long díáng; and thus it appears that in Dhimál the numeral always precedes the substantive. In Bodo on the contrary, the numeral follows it or precedes it; generally the former.

THE VERB.

Verbs express being, possession, or action. Those of the two former classes are very rare or wholly wanting in Bodo and in

* Chokai Vel Jokai, so Dou Vel Tou and Gorai Vel Korai. The mutation is no doubt euphonic and systematic, though the people are not aware of this.

Dhimál. Those of the third class, if they belong to the primitive or simple type, are abundant. Verbs are divided by Grammarians into the active and passive, the transitive and intransitive or neuter, the personal and impersonal, the regular and irregular, the intire and defective, the compound and simple, the auxiliary and primary. Of these kinds, passives are formed in Bodo by means of the perfect auxiliary verb to be (jááno) added to the root of the primary, which root is the imperative, 2nd person singular. In Dhimál there is no passive voice, though there is a past participle, (nay two,) attached to the active voice and in constant use as an adjective. A substitute for the passive voice is attempted to be found by the Dhimáls in a manner analogous to the Úrdú and Hindi idiom, according to which a man less frequently says 'I have been beaten by

my brother' than 'I have *eaten a beating* from my brother,'

¹Bhai ²sé ³már ¹khaiá. So the Dhimál says ¹yollasho ²dáughai ³nén-

³chááhiká. But the parallel is not complete, for ³nénchááhiká is a compound, made up of ¹nénli, to find, and ²cháli, to eat, so that the Dhimál idiom, literally rendered, is, 'I have found and eaten a beating from my brother.' Transitive and neuter verbs are, of course, common to both tongues: but neither, nor perhaps any language in the world, possesses the Úrdú and Hindi facility of transmuting the latter into the former, as ¹úthná, ²útháná; ³chalna ¹chalána, ²samajhná, ³samjhána, &c. ad infinitum. The only contrivance of this sort known to the Bodo and Dhimál languages is the compounding of the verb ¹hotno, to give, in Bodo, and of the verb ²páli, to do, in Dhimál, with the root of the neuter verb which it is proposed to make active; thus from ¹hángno, to begin, ²n, comes ³háng ¹liotno, to begin a, and from ¹mhoili ²n, ³mhoi ¹páli; a in Bodo and Dhimál respectively. In Bodo ¹Japno, to be finished, is made active by prefixing the imperative of the verb to do, thus ²moujapno. Of impersonal verbs I have nothing to say. Of reflected or depo-

nent verbs I have found no trace. Verbs, in general, are very regularly conjugated according to *one* regimen, irregular verbs being rare in Bodo and rarer in Dhimál. Jéngli, to be, is an irregular in Dhimál, as in so many other tongues. I scarcely know another instance, in Dhimál; but in Bodo Hotno, to give, háäno, to be able, Phoino, to come, with some others, are irregular in one or more tenses. Of defective or fragmentary verbs, the Bodo auxiliary dong and dongman, equivalent I apprehend to the hún and thá of Urdú and the hou and bhayou of Hindi, and the Dhimál auxiliaries khíká, líká and ángká, fragments of verbs of similar meaning with dongman—are samples. Compound verbs other than those already spoken of whereby neuters are made active, are very rare, as I have already hinted under the head of nouns. Wherever they exist they are formed in the manner of neuters made active. The auxiliary verbs have been already mentioned, in part, as defectives. To those there spoken of we must here add the Bodo regular and perfect verb jáäno, to be, which is of the highest value as the sole means of forming the passive voice, by post-fixing its various inflections to the root of the primary verb in the active voice. Per se, it is little used, the Bodo (and Dhimál) seeming to think that talk of mere existence is neither very profitable nor very intelligible. The Dhimál auxiliaries khíka, nhika, nhika, hika, ángká, are of the last importance as forming the sole means of conjugating all verbs. From much enquiry through the medium of multiplied sentences—not of direct questions, which I found wholly futile and worse—I infer that the 3 first of the above 5 words are really one and the same, only varied for the sake of euphony, but upon principles too subtle for ready detection by a stranger; that all the 3 represent the *present* tense indicative mood, of the fragmentary verb to be or to do;* that líka, the 4th word represents the *past* tense of the same or a similar verb; and that ángká, the 5th

* Take the style of English conjugation as a help to appreciate this peculiarity, I do love, I did love, I will love.

subjoined solely to the imperative, which in all four languages, alike is likewise a verbal noun.

In most cultivated tongues there are several regimens for the conjugation of verbs, and under each regimen or model are comprised a great variety of moods and tenses—all which, as well as the numbers and persons of each tense, work changes upon the radical form of the verb, whether by inflective or auxiliary increment.

In Bodo and Dhimal there is apparently but one regimen for the conjugation of all verbs, which is accomplished by means of inflection in Bodo of auxiliaries, (immutable, verbal fragments) in Dhimal. This regimen exhibits great simplicity in both tongues, there being but three moods, the imperative, the infinitive and the indicative,* and the last only, admitting of variety of tenses which are limited to three, or the absolute present, the absolute past and the absolute or simple future. If a Bodo would express the time of the action with greater precision he obtains an imperfect present by means of the auxiliary *dong*; (thus *mou, do*; *mondong, I am doing*)—an imperfect past by means of *dongman*; (thus, *mou dongman, I was doing*;) an emphatic past by means of the separate verb *khánguo*, to be ended, (thus *mou, kar, khángbai, chúka, I have, it is, entirely done*)—or else he marks decisively the three grand divisions of time, or any one of them, by *pre*-fixing an adverb of time (*dáno, now, this instant—sigáng, previously, in the past, yánó, afterwards, in the future*). Of these methods of marking time, with precision, the last alone appears to be available to the Dhimals, although the careless manner in which they employ their sole conjugational index of time (*khika, hika, and ángká*, supposed to represent respectively the present, past and future) would seem to render further expedients more needful to them than they are to the Bodo. The Dhimal adverbs of time, cor-

* There are vague traces of a subjunctive mood in Merch, formed by the postfix *blá*; thus, if I should go, *áng tháng blá*. But in general the future indicative denotes contingency. Power and will are denoted by separate verbs, and duty also.

responding to the Bodo ones just given, are *élang*, *lám páng au nhúcho* respectively, and these likewise are placed before the verb as in the Bodo tongue. In *Dhimál* there is no passive voice; in Bodo the passive is formed precisely as in English: thus, *Shúno*, to strike, *Shú jáano*, to be struck. In Bodo, however, the auxiliary follows instead of going before the primary verb. There are two numbers, and three persons in each number, both in Bodo and *Dhimál*. In Bodo number and person have no effect upon the verb, nor in *Dhimál* either, if, as conjectured, the 2d syllable of the *Dhimál* auxiliaries (*khiká*, *khinú*, *khi*, et sic deæteris) be reduplicated pronouns and not inflections. The imperative mood has but one tense and one person, in both tongues, viz. the 2d person singular; and to this the negative is prefixed (*dá* in Bodo, *má* in *Dhimál*). In Bodo this proper verbal negative (*mat* in *U'rdú*) is nearly confined in its use to the imperative. In *Dhimál* it is as constantly applied to the infinitive, thus creating a very useful class of contrasted verbs (*Dóángli*, to be able, *Má dóángli*, not to be able; *khángli velle*, to will; *Má khángli nolle*, not to will, or wish). This function is discharged in Bodo by the general privative *gáyá*, contracted to *gai*, and put as usual between the radical and inflected part of the verb, (*háano*, to be able, *háagaino*, to be unable). This contrasted negative is likewise universally obtained in Bodo verbs by varying merely the terminal vowel, whether simple or diphthong (do you go or not?—*thangoná* *thangú*? will you go or not go? *thángnai* *ná thángá*?) The infinitive mood has only a present tense, nothing more analogous to gerund or supine, than the three participles, viz. a present, a past, and a remote past, and the extensive use of which in lieu of conjunctions is very characteristic of both tongues. The root of the verb, as already frequently noted, is the imperative, and it is peculiar to these tongues that they form all tenses and compounds from it and seldom or never form the participles or infinitive. From this root, in the Bodo present tense (indicative) is formed by adding *ó* (go, if a

vowel precede) for all the persons of both numbers; the past by á (yá, if a vowel precede) or bai; the future by nai; the infinitive by nó; the present participle by in, the past participle (like the past tense) by á (yá, if a vowel go before); and the remote past participle by náné.

In Dhimál the inflective increments, as above enumerated, are either khí, impersonal, or khika, khina, khi for the three persons; hí, impersonal, or hika, hina, hí; áng, impersonal, or áng-ká, ángná, áng; li; katang; ká; téng.

The passive voice in Budo is conjugated precisely as is the active, while in Dhimál there is no such thing as passive voice. In neither tongue is there any thing like honorific tenses or phrases of any sort. We may now conclude the subject of verbs with some samples of conjugation.

<i>English.</i>	<i>Budo</i>	<i>Dhimál.</i>
Go!	Tháng,	Hadé.
Go not!	Dá tháng,	Má hade.
To go,	Tháng nó,	Hadéhi.
Going,	Tháng in,	Hadé ka tang.
Gone,	Thángá,	Hadé ká.
Having gone,	Tháng náné,	Hadé téng.
I go,	Áng thángó,	Ká hadé khika.
Thou goest,	Nang thángó,	Ná hadé khina.
He goes,	Bi thángó,	Wá hadé khi.
We go,	Jong thángó,	Kyel hadé khi kyel.
Ye go,	Nang chúr thángó,	Nyel hadé khi nyel.
They go,	Bichúr thángó,	U'bal hadé khi.
I went,	{ Áng thángá or tháng- bai,	Ká hadé hika.
Thou wentest,	Nang thángá or bai,	Ná hade hina.
He went,	Bi thángá or bai,	Wá hadehi.
We went,	Jong thángá or bai,	Kyel hadehi kyel.
Ye went,	{ Nang chúr thángá or bai,	Nyel hadehi nyel.
They went,	Bichur thángá or bai,	U'bal hade hi.
I will go,	Áng thang nai,	Ka hadé áng ka.
Thou wilt go,	Nang thang nai,	Ná hade ang ná.
He will go,	Bi thang nai,	Wá hadé áng.
We will go,	Jong thang nai,	Kyel hadé áng kyel.
Ye will go,	Nang chúr thang nai,	Nyel hade áng nyel.
They will go,	Bichur thang nai,	U'bal hade áng.
Come!	Phoi,	Lé.
Come not!	Dá phoi,	Má le.

<i>English.</i>	<i>Bodo.</i>	<i>Dhimák.</i>
To come,	Phoino,	Léli.
Coming,	Phoi ñu,	Lé katang.
Come,	Phoi yá,	Léká.
Having come,	Phoi nane,	Lé téng.
I come,	A'ng phoigo,	Ká lé khika.
Thou comest,	Nang phoigo,	Ná lé khina.
He comes,	Bi phoigo,	Wá lekhi.
We come,	Jong phongo,	Kyel lekhi kyel.
Ye come,	Nang chur phoigo,	Nyel lekhi nyel.
They come,	Bichúr phoigo,	U'bal lekhi.
I came,	Ang phoi bai or yá,	Ká le hika.
Thou earnest,	Nang phoi bai,	Ná léhi ná.
He came,	Bi phoi bai,	Wá lehi.
We came,	Jong phoi bai,	Kyel lehi kyel.
Ye came,	Nang chúr phoi bai,	Nyel léhi nyel.
They came,	Bichúr phoi bai,	U'bal lehi.
I will come,	Ang phoi nai,	Ka le ángká.
Thou wilt come,	Nang phoi nai,	Ná le ángná.
He will come,	Bi phoi nai,	Wá léang.
We will come,	Jong phoi nai,	Kyel léang kyel.
Ye will come,	Nang chúr phoi nai,	Nyel léang nyel.
They will come,	Bichúr phoi nai,	U'hal léang.
Eat!	Já,	Chá
Eat not!	Dá já,	Má chá.
To eat,	Jánó,	Cháli.
Eating,	Jáyin,	Chákatang.
Eaten,	Jává,	Chaká.
Having eaten,	Jánáné,	Chá téng.
I eat,	Ang jágó,	Ká chá khiká.
I ate,	Ang jabai or jáyá,	Ká chá hiká.
I will eat,	Ang jánai,	{ Ká chángká (for chá ángká).
Speak,	Rai,	Dop.
Speak not,	Dární,	Má dop.
To speak,	Raino,	Dópli.
Speaking,	Raiyin,	Dóp katang.
Spoken,	Rává,	Dópká.
Having spoken,	Rai náné,	Dóp téng.
I speak,	Ang raigo,	Ká dop mhiká.
I spoke,	Ang raibai,	Ká dop luká.
I will speak,	Ang rainai,	Ká dop auká.
Be,	Jáa,	Jé.
Be not,	Dá jáa,	Má jé.
To be,	Jáano,	Jéngli.
Being,	Jáayin,	Jéng katang.
Been,	Jáayá,	Jéngká.
Having been,	Jáanáné,	Jéng téng.
I am,	Ang jáago,	Ká jéhika.

<i>English.</i>	<i>Bodo</i>	<i>Dhimál.</i>
I was,	Ang jaabai,	Ká higá hiká.
I will be,	Ang jáanai,	Ka jénká (for`jé áng-ka).
Strike!	Shó,	Dáng hai.
Strike not!	Dá shó,	Má dág hai.
To strike,	Shúnó,	Dáng haili.
Striking,	Shú ín,	Dáng hai katang.
Stricken,	Shúá,	Dáng hai ká.
Having struck,	Shónáné,	Dáng hai téng.
I strike,	Ang shógó,	Ká dág hai khiká.
I struck,	Ang shúá or shúbai,	Ká dág hai hiká.
I will strike,	Ang shonai,	Ká dág hai ángká.
Be thou stricken,	Shó jáá,	"
Be thou not stricken,	Dá shó jáá,	"
To be struck,	Shó jááno,	"
Being struck,	Shó jááyin,	"
Having been struck,	Shó jaaya,	"
I am struck,	Ang shojaágo,	"
I was struck,	Ang shó jáábai,	"
I shall be struck,	Ang shó jáanai,	"
Desire!	Labai,	Kháng.
Desire not!	Dá labai,	Má kháng.
To desire,	Labaino,	Khángli.
Desiring,	Labaiyin,	Kháng katang.
Desired,	Labaiyá,	Khánká.
Having desired,	Labaináné,	Kháng téng.
I desire,	Ang labaiyo,	Ka kháng khiká.
I desire not,	Ang labai guigo,	Ká má kháng khiká.
I am desiring,	A'ng labai dang,	Ká cháng kháng khika.
I was desiring,	Ang labai dongman,	{ Ká laupáng kháng khika.
I desired,	A'ng labai bai,	{ Ká kháng lika.
I will desire,	Ang labainai,	{ Ka khángká (for kháng ángká).
Give,	Hót,	Pí.
Give not,	Dá hót,	Má pí.
To give,	Hótuó,	Píli.
Giving,	Hotuin,	Pí katang.
Given,	Hotná, Húa,	Píká.
Having given,	Hotnáné,	Pí téng.
I give,	Aug, Hóvá,	Ká pí khiká.
I gave,	Aug hotbai or húa,	Ká pí lika.
I will give,	Aug hogon,	Ká pí áng ká.
Be able!	Haa,	Dóang.
Be not able!	Dá haa,	Má dóang.
To be able,	Hááno,	{ Dóangli (dóngli per ellipsin).
Being able,	Háayin,	Dóang kataug

<i>English.</i>	<i>Bodo.</i>	<i>Dhimál.</i>
Been able,	Hááyá,	Dóangká.
Having been able,	Háá náné,	Dóang téng.
I am able,	Ang háágo,	Ká dóang khiká.
I was able,	Ang Háábai,	Ká dóang hiká.
I shall be able,	Ang Háánai,	{ Ká dóang ángká (dó- ángká vulgo).

INDECLINABLES.

These highly useful parts of speech which give precision to all the others, whilst they connect them into well knit sentences, are sadly deficient in the Bodo and Dhimál languages. Here more than any where, and almost only, I trace evidence of systematic borrowing and very clumsy assimilation. For the adverbs of place, time, quantity, quality, mode, and for the conjunctions the vocabulary must be consulted; nor is there any thing needful to be added in this place. Conjunctions of pure or unborrowed character are very rare* both in Bodo and Dhimál, and this circumstance, together with the habitual neglect of those post-positions which denote the cases of nouns, causes the sentences to hang very loosely together. Euphony however is studied, and the Euphonic particles, which are the chief links of the construction, may be properly regarded as conjunctions. In Bodo the chief ones are, *bo*, *no*, *ná*, *á*, *yá*, *má*. All are post-fixes and insignificant, except the last, which has an intensitive sense, as *hágrá*, a jungle, *hágrá má*, a great jungle or forest. In Dhimál there are fewer of these euphonic links of sentences, and indeed I remember distinctly but one, which is *sá*, and is void of meaning. Prepositions in these languages, as in others, govern various cases, of which some examples have been given, and more may be drawn from the subjoined sentences. Adverbs generally precede, but sometimes follow the verb or nouns whose sense they qualify and in close juxtaposition to which they are always found. I have met with no method of converting adjectives into adverbs, and this may ac-

* The want is cleverly evaded by means of the participles, *a la Turque*.

count in part for the pooruess of these tongues in indeclinables. Participles perform the function of conjunctions, as in Turki.

Sentences illustrative of the above rules of grammar and of the construction of the Bodo and Dhimál languages :—

Yesterday I went to the forest, to cut timber. To-day I am going to the jungle, to cut grass ; and to-morrow I shall go to the village, to choose a fit site for building a house on.

Bodo.—Mí á áng thágá hágrámou, búngphóng phónó. Áng díné hágrou thágdong thuré hánó. Gábún áng phárou thágnai núpthi májáng naino, jérúbo nóokho lúnó labaigo.

Dhimál.—Anji ká hadéhiká bada díncha tá, sing pálli. Náni mhoiká dínchá tá hadéká (for hadéklíká), nainé chéli. Júnni ká dératá hadéáng (ká), sá dāmli, elká chol (éng) khángli.

The big boy beat the big girl, till she began to cry.

Bodo.—Híwágotho gedetná hinjougotho gedetna shuá, bini her phrá from gápíná a crying dongman was.

Dhimál.—Bada cham badá chámdéng (for diéng) danghaihi, kólá wá khárli ténglí.

The large pig has given six young, three males and three females.

Bodo.—Yóná gedetna yosha mádo (kho) gophaiya ; máthám jólá ; matham jó.

* Sign of case, or elliptical omission, supplied within brackets.

Dhimál.—¹Badá ²páyá ⁴túlong ⁵chan ³jéhi; ⁶súmlóng ⁷dánkhá,
⁸súmlóng ⁹mahani.

The girl is older than the boy, but the boy is taller than the girl.

Bodo.—Hinjougothoö gîbî, híwá gothoö gódôi; tóblábo hinjougo thono híwágothoö jou (for gajou) sin.

Dhimál.—Wával chan nhá (dong) béval chan síaná hí; tai béjan nhádong wájan dhángá hí (hí for jehi).

The horse is fatter than the cow, but the cow is less fleet than the horse.

Bodo.—Múshújono goraiya gúphúng shin; tóblábó múshújono* gorai gakhri sin.

Dhimál.—Päi nhádong ónyhá gándi hí; tai piá nhádong ónyhá chúkká hí.

This pen is longer than that knife.

Bodo.—Imbé kalam hóbé dábá galou sin.

Dhimál.—U'tá chúri nhádong ita kalam rhinká hí.

This pen is the longest of all.

Bodo.—Boinobo *múnino* imbé kalam galou sin dong.

Dhimál.—Soginíng nhá (dong) itá kalam rhuka.

What (is) your name?

Bodo.—Nangni your, munga name, ná what, *mung* name.

Dhimál.—Hai what, míng name, nangkó your's.

¹When ²you ³called ⁴me ⁵I ⁶was ⁷within ⁸the house, ⁹and did not hear.

Bodo.—¹Jéla ²nang ⁴ángkhó ³linghotbai ⁵áng ⁸nóo ⁷singou ⁶jáábai,
⁹khanáyé.

Dhimál.—¹Jéla ²ná ³kaihiná ⁴kéng, ⁵ká ⁶higahiká ⁸sáko-liptá. ⁷Má
⁹hinhiká.†

* Expletive particles marked by Italics - double Expletives by Small Capitals.

† Here is a sample of sheerly direct construction in Dhimál.

Who is (there) ? It is I.

Bodo.—Chúr dong. Ang dong.

Dhimál.—Háshú hí. Ká-hiká.

It was so or thus. It is not so now ; but it will so again to-morrow.

Bodo.—Ríshá dongman. Dáno úripúsá géyá. Gábún ríshá jáá phin nai.

Dhimál.—Úsáng higáhi. Eiláng úsáng manthó. Júmni úsáng nhéchuto jéáng.

Why say so ? It is false !

Bodo.—Máno idi raigo. O'ngá.

Dhimál.—Hai pálé úsáng dópkhiná. Micchá jéng (for jé áng).

As it was, so it is.

Bodo.—Jiring dóngman, úring dong.*

Dhimál.—Jédong higahi, kódong hí (for jéhi).

Will you go with me to the Hills ?

Bodo.—Nang ángjong hájóhá tháng nai.

Dhimál.—Ná káng dosa dántá hángná (for hadéáng ná).

I will go. I will not go.

Bodo.—Áng thánngnai. Áng thangá.

Dhimál.—Ká hánká (hadéángká). Ká ná hánká.

Did you go with him ? I did not go.

Bodo.—Nang bijong (lagoche together) thángá. Thángí.

Dhimál.—Ná wáng dosa haina (for hadéhina).

Má haiká (for hadéhika).

Is he here, or not ?

Bodo.—Imbóhá jáágo, ná géyá.

Dhimál.—Ishó jéhi, ná máhi (má jéhi).

Is it so (fact), or not ?

Bodo.—O'ngó, ná óngá.

Dhimál.—Jéhi, ná májéhi. (Precisely hast yá nést.)

Yesterday I was beaten by Birna for leaving the calves in the cultivation.

* Or, Jiring jáabai, úring jáago.

Bodo.—Áng miá Biruáni ákhai* jong shojayá, húnou múshúgalai phúr (kho) hógárnáné. (Past participle *always* if the act be done.)

Dhimál.—Ká ánji Birnako khúrdong dǎng hai néncháhi, léngtá piá ko changalai (éng) láppiká.

Alas! I was yesterday beaten without fault.

Bodo.—Chi! chi! miá áng dóshigéyá (línáno) shójáyá.

Dhimál.—Hai, hai! dóshmánthó ká ánji dǎng hai nénchá-hiká.

He was killed by a tiger, and when we went to look for his remains, we found nothing but shreds of his clothes.

Bodo.—Mochájong wátjáabai; jélai jong, bini bégéng nai-grúno thángá, sélai hísí bánó maná, mangbo any thing (else) mané found not.

Dhimál.—Khúná dong chá néncháhi, jélá kyel wéngko hára bhóli hadéhi kyel, télá théká dhábá (éng) kyel nénhi kyel, aro else, haidong anything, mánthó not.

The mouse was killed by the cat and the cat was killed by the dog.

Bodo.—Injotna mouji jong wáthat jáyá, moujiä choma jong wát phin jáyá.

Dhimál.—Júhá ménkou sho shé néncháhi úthoi ménkou khiá dong shé nénchahi.

I struck him and he struck me, and thereon we fought.

Bodo.—Áng bikho shúa biö ángkho shúa, yúnó jong khom-jalábai.

Dhimál.—Ká wéng dǎnghai hika, wá kéng dǎnghai hí kólá kyel púchú hí kyel.

Having so said, he departed.

Bodo.—Rishá raináné, thángbai.

Dhimál.—U'sáng dóp téng, hadéhi.

* Literally, by the hand of Birna, and so in Dhimál.

Having beaten his own wife, he fled for shame.

Bodo.—Gouini bihi (kho) shúnáné, lájini khat lángbai (or khatbai).

Dhimál.—Tai (ko) bé (wal) éng dǎng haiká, léder téng khat nhi (nhi=khi or hí).

He goes laughing.

Bodo.—Minin minin thǎngdong.

Dhimál.—Lénkatáng lénkatáng hadékhi.

He comes crying.

Bodo.—Gapmin gapmin phoidong.

Dhimál.—Khárkatáng khárkatáng lékhi.

He goes speaking.

Bodo.—Raiin raiin thǎngo.

Dhimál.—Dópkatáng dópkatáng hadékhi.

Having come, he will speak.

Bodo.—Phoináné, rainai.

Dhimál.—Léténg sá, dópáng.

Having gone, he finished his business.

Bodo.—Thǎngnáné, hobbá (kho) moujapbai.

Dhimál.—Há (dé) téng sa kám jéhi.*

I shall be beaten to-morrow for not having finished the work.

Bodo.—Gǎbún áng shojáanai, máno, hobbá háágai.†

Dhimál.—Kám the, (eng) work, ma not, páká done, kónáng because, ká ánji dǎnghai nénchángká (for chá ángká).

A beaten dog, is good to nothing.

Bodo.—Sojáyá choimá, mangbo any, hobbáo work, (for) údaiyá (údaiyá useless).

Dhimál.—Dǎnghai néncháká khiá, haibo any, kám ko use, má not.

Spoken words, are quickly forgotten.

Written words, are not soon obliterated.

* A strong idiom if correct; literally, the work was. fuit so ante, chan jéhi, for has produced young.

† Literally, for why? I was unable for the work.

Bodo.—Ráyá kothá, gakhri bou jáa bai litnai ? kothá, gakhri gomatná.

Dhimál.—Dópká kothá, dhimpá nílka,* lekhika kothá, máy páká (idiomatic ?)

Yesterday he came but the work was done previously.

Bodo.—Bi mía phoiyá, kintú habba sigáng japbai.

Dhimál.—Áuji léhi came, wá he, kintú kám lámpáng hóihi.

If I find him I will beat him.

Bodo.—Jélá áng bikho mano, ólá bikho, him, shonai will beat, áng I.

Dhimál.—Jélá ká wéng néngangká, ólá wéng dúng haiángká.

Will you eat, or not ?

Bodo.—Jánai, ná jáyá (or jáyá gai).

Dhimál.—Chángná, ná má chángná (chá ángná).

Will you sit down, or not ?

Bodo.—Jóónai, ná jówá.

Dhimál.—Yóngángná, ná má yóngángná.

Will you speak, or not ?

Bodo.—Rainai, ná ráyá gai.

Dhimál.—Dópángná, ná má dópángná.

Go quickly, Birná is gone.

Bodo.—Thó (familiarly for tháng) gakhri, Birná thángbai.

Dhimál.—Dhimpá hadé, Birná hadéhi.

Go alone, I am going to the village.

Bodo.—Tháng nang háshing, áng thángxong pharou.†

Dhimál.—Ekélung hadé, ká dératá hadéángká.

I am not going to-day. I shall go to-morrow.

Bodo.—Diné áng thágá, gábún thángxai.

Dhimál.—Náni ká má hánká, (for hadéángká) júmni hadé-ángká.

* Nílka forgotten; Mápáká not done. I could not obtain the trace of a passive save the participle by any variety of questions.

† Má páká is probably a contraction for níl má páká.

‡ In these two instances the construction is as direct as in English, and would, I think, have been found so oftener if the Urdú questions had not told on the replies.

He was false. He is true.

Bodo.—Santalén jáábai, Ghám jáágo.

Dhimál.—Micchá higáhi, Ełká jéhi.

This boy is fat. That boy is very thin.

Bodo.—Imbé gotho gúphúng dong, hóbé gotho gaham dong.

Dhimál.—Ydong chan dhámka hí, údong chan chóp mhi
(mhi = khí).

Father, and mother, and child.

Bodo.—Bi bipha, bi bima; bi bisha.

Dhimál.—Aba, ama chan.

1. Eaten by a tiger.

2. Ab homine stuprata.

3. Beaten by a hand.

Bodo.

1. Mochá jong jááyá.

2. Hiwa jong khôi jááyá.

3. Akhai jong shójáyá.

Dhimál.

1. Khúnásho chá nén cháká.

2. Wával dong lú nén cháká.

3. Khúr sho dánhái nen cháká.

Given things how shall I take back?

Bodo.—Hotnai jinis bré how, láphinnai take back shall, áng I.

Dhimál.—Píká jinis hésá how, nhéchuto back, rhú take, ángká
shall I.

Heard words why should I hear again?

Bodo.—Khánáyá kothá máno raiphinnai, should I hear.

Dhimál.—Hinká kothá haipáli nhéchuto lin ang ká, shall I
hear.

The man who told you so is your own friend.

Bodo.—Jai nangkho idi raibai, bí he, gússthi friend, nangni
your's.

Dhimál.—Jai úsáng, dóp mhi keng wáf taiko own, diáng man.

¹ ² ³ ⁴ ⁵
The man whom you seek is dead.

² ³ ⁴ ¹ ⁵
Bodo.—Jékho nang naigrúgo bí he, thóibai.

³ ⁴
Dhimál.—Jidongdiáng what man, rhékhiná kódong that,
⁵
diáng man, síhi.

With what shall I plaster this wall.

Bodo.—Imbé injurá májong litnai.

Dhimál.—Ithai bérhém haiou lépángxá.

What do you want ? and what are you saying ?

Bodo.—Bi and, má what, bídong wanting, bi and, ma what, raidong saying, (conjunction repeated : so above.)

Dhimál.—Hai rhékhiná, hai dópkhiná.

The nátx is begun, come and see it.

Bodo.—Moshá hángo, thángxáné having gone, bikho it, nai see.

Dhimál.—Híali téngní, hátengsa ditto, útáng do ditto.

The nátx is over, I will not go.

Bodo.—Moshá khángxbai, áng thángxá.

Dhimál.—Híali hoíhí, ká má hángxká (hadéángxká).

Having finished that job he went to do the other.

—Bodo.—Hobé habbá háánáné (or moujapnáné) gúbún hobba (kho) mouno thángx bai.

Dhimál.—U'tá káméng hoipáténg, bhínángx kám (eng) páli hadéhi.

He wished to go with us yesterday, but was not able. To-day he is able, and willing to go.

Bodo.—Bi jong jong mía thángxno labai bai, háá (yá) gai ; Diné hááyin,* thángxno labaigo.

Dhimál.—Wá júmni king dosa háli (hadéli) khángx hí ; má dóngxhi (dóángxhi). Nápi háli dóngx katang,* wá khángxkhi háli.

Are you able (to do it) or not ?

Bodo.—Nang háágó, ná háágé (gé for gai ?)

Dhimál.—Ná dóán khiná ná ma dánkhiná.

From Siligóri to Dorjiling how many cós ?

Bodo.—Siligori ni phrá. Dorjiling chim, chéwá piché.

Dhimál.—Siligori sho Dorjiling thékapa hé cós.

How many sheep and goats in the pen ?

Bodo.—Méndá bo búрмаiya nóonou béchéhá.

Dhimál.—Méndá wá ééchá sákolipta hé jéhi.

* Thus, in every instance, the conjunction is evaded by the use of the participles.

Take it from the water, and throw it in the fire.

Bodo.—Doïni phrá bokhágnáne, watou gárshún.

Dhimál.—Chísho chumateng méntá húüpi.

In a large house two fires are better than one.

Bodo.—Nöö gédétnou doudap manché *no* doudap mangné ghámsin.

Dhimál.—Bada sátá élong ákhá dong (for nhá dong) gnélong ákhá nú élang.*

1 2 3 4 5 6 7 8 9
Take it from these naughty boys and give it to those good
10
girls.

4 5 6 3 2
Bodo.—Imbechúr hámma hiwa gothophúrni phrá bikho
1 8 9 10 10 7
lánané hobechúr ghám hinjógotho phúr (kho) hot.

4 5 6 3 1 2
Dhimál.—Ídóng máelká wájan galai sho ghinténg sróng.
8 9 10 7
údóng elka béjan-galai éng pí.

Call all the children quickly.

Bodo.—Boi (no) bogotho (phúr) kho gakhri ling hot.

Dhimál.—Sogiming chan (galai) éng dhimpá kai.

Sáheb! this is our buffalo: give it to us and take it from them.

Bodo.—Giri! imbé jongni maisho jáágo. Jongno hot. Bichurni phrá bikho lá.

Dhimál.—Giri! Idong kingko diä, king éng pí, úbal sho ghinteng having seized, rhú take.

He took all the pigs from us, and gave them to Birna.

Bodo.—Boinobo yóná phúr (kho) bi jongni phrá láyáné, Birnáo húá.

Dhimál.—Sogiming páyá (galai éng) king sho ghinténg, Birnéng píhí.

* Strong idiom: can't translate: for ordinary use the word elka may take its place.

CONSTRUCTION.

I have already stated that I do not propose to go into comparisons, until I have completed the series of contemplated Vocabularies and Grammars, and, with regard to positive remarks on the structure of the Bodo and Dhimál tongues, I know not that anything need be added to the copious and careful particulars, the statement of which is just concluded. It has been my object to make that statement *perfectly adequate to the ends in view*,* and those who are disposed to study it in all its parts will, I trust find, that I have not laboured in vain.

A few concluding remarks may, however, be expected from me; but to avoid useless repetition I must glance at the whole group of tongues which I purpose to examine. It has been ~~already~~ observed, that the Bodo and Dhimál languages belong pretty evidently to the aboriginal Indian tongues, and not to the Indo-Chinese or monosyllabic. They seem to me to have retained, to a remarkable degree, their primitive character, so as to constitute very valuable exemplars of the class of languages (aboriginal Indian), to which they belong; nor have I any doubt that further time would have enabled me to replace many of the Urdú or Hindí vocables to be found in the Vocabularies with others of indigenous stock. Such exotic words are surprisingly few, considering how long the Bodo and Dhimál people have lived in peaceful intercourse with the people of the plains, on one hand, and of the hills, on the other; and, what is still more singular is, the broad distinction between the Bodo and Dhimál tongues as compared with one another, seeing that these people have lived, for several generations, if not actually mixed, (for their villages are separate nor do they intermarry,) yet in the closest apposition and intercourse. That the Kocch were originally an affiliated race, very closely connected with the Bodo and entirely distinct from the Hindoos,

* See preface.

(Arian immigrant population using the Prákrits,) I have no hesitation in saying. But, since the beginning of the 16th century of our æra, the Kocch have very generally abandoned their own, in favour of the Hindoo (and Moslem), speech and customs, though there be still a small section called Páni or Bábú Kocch, retaining them. I failed to obtain access to the Páni Kocch so that my Kocch Vocabulary exhibits little more than a mass of corrupted Prákrits. There are, however, some primitive vocables and the vocabulary, such as it is, has been taken, in order to preserve a living sample (soon to disappear) of that process whereby the Arian and exotic, are rapidly absorbing the Tāmūlian and indigenous tongues of India—tongues (the latter) which, if we make a general inference from the state of things in the hilly and jungly districts, wherein alone they are now found, must have been prodigiously numerous, when they prevailed over the whole face of the land.—*unless*, indeed, the dispersion and segregation in holes and corners of the aboriginal population have given rise to that Babel of tongues which we now find. In the sub-Himálayas between the Káli and the Tishta rivers, I know of the following aboriginal tongues and dialects: the Róngbo or Cisinivean, Bhótia, the Magar, the Gúrúng; the Múrmí, the Névári, the Kíránti, the Limbú, the Lapchá, the Súnwár; the Haiyú, the Chépáng, the Kúsúndá, the Dénwár. the Dúrré, the Brámhú: the above in the Hills: in the Tarai, extending our limits easterly to Assam, so as to include its S. W. skirt. The Kocch, Dhímál, Rábhá, Gáró, Khyi or Khasia, Cachári or Meeh, or Bodo, Hájóng, Kúdi, Batar or Bor Gangai, Kichak, Thárú: Kébrat, Amáth, Maraha, Dhamúk, Dhékrá, besides those of hill tribes located there long ago, and now very different from their confreres of the hills, such as Sringia Limbús, Dénwárs Dúrrés, &c. What a wonderful superfluity of speech! and what a demonstration of the impediments to general intercourse characterising the earlier stages of our social progression! How far these languages, though now mutually unintelligible

to those who use them, be really distinct, how far any common link may exist between them and the rest of the aboriginal tongues of India—so as to justify the application of the single name Tamulian to them all—are questions which I hope to supply large means of answering, when I have gone through the hill and Tarai tongues of this frontier, as above enumerated. Be these points as they may, the Bodo and Dhimál tongues will be, I think, allowed to be genuine and highly interesting samples of the aboriginal languages of the plains of India, (whatever their source or connexion, matters to be settled hereafter,) as well as to furnish a good key to the moral and physical condition of the simple races using those tongues. What can be more striking, for example, than agriculture being expressed by the term felling or clearing the forest; than the total absence of any term for village,* for plough, for horse, for money of any kind, for nearly every operation of the intellect or will, whether virtuous or vicious, and, lastly, for almost every abstract idea, whether material or immaterial? Structurally viewed, these languages are distinguished by a frequent absence of inversion that is unwonted in Indian tongues;† by the peculiar use of the pronouns, particularly in Dhimál; by the special form and uses of the privitives; by the loose cohesion of the sentences, resulting from a want of, and a contempt for, conjunctions, as well as a neglect of the signs of case and tense; by the conjunctive application of the participles;‡ by a want of precision arising from the paucity of adverbs and also from the features just marked; by a passion for ellipsis yet an attention to euphony; by extreme simplicity of structure; and

* *Arva in annos mutant et superest ager!* see on.

† As will be seen, the usual structure of sentences is like that of Hindi and U'rdú, but, as already remarked, it must be borne in mind, that the U'rdú and Hindi medium of questioning should be allowed for, as necessarily influencing the responses, which therefore perhaps exhibit too much inversion?

‡ In lieu both of relative pronouns and of conjunctions, thus instead of *go and bring*, we have *going bring*, and instead of *he who brings*, *he bringing*.

lastly, by the universal and exclusive use, in Dhimál, of fragmentary auxiliars in the business of conjugation.

Adam Smith long ago remarked, that original languages might be known from derivative ones, by those auxiliars and prepositions of the latter, whereby the complex inflections of the former are got rid of. It would be practically very convenient if we had any certain marks of this sort, serving to distinguish those two classes of languages; but it is difficult to suppose the Bodo and Dhimál languages other than primitive; and yet if they *be* primitive, Smith's deductions from the languages of Europe, cannot be allowed to have general validity.

PART III.

ORIGIN, LOCATION, NUMBERS, CREED, CUSTOMS, CHARACTER AND CONDITION OF THE KO'CCH, BODO AND DHIMAL PEOPLE, WITH A GENERAL DESCRIPTION OF THE CLIMATE THEY DWELL IN.

If we commence our researches into the aboriginal tongues and races of India in its north-east corner or Assam, we find that province rich in such materials for enquiry. But the majority of the numerous aborigines of the mountains of Assam, appear to belong to the monosyllabic-tongued or Chinese stem, with which we have nothing to do. A line drawn north and south across the Brahmapútrá, in the general direction of the Dhanu river, and continued southwards so as to leave Káchár within it or to the west of it, would seem not very inaccurately to divide the monosyllabic-tongued from the Tamulian mountaineers. Possibly, indeed, some of the hill tribes to the north of the Brahmapútrá, although within the Tamulian limits, as above conjecturally defined, may yet be found to belong to the monosyllabic-tongued races;* but to the south of that river, I think, it is pretty evident that such is not the case, for the Káchárians, Khasias and Gárós are, in creed, customs and languages, either identical with, or most closely affined to, the Bodo, while the Kúdi, Rábhá, and Hájong, if not rather nominal than real distinctions (Hajong, Hojai Kachari) are but steps of the great Bodo or Mécch family, whose proper habitat, be it remembered, is the plains and not the mountains. I should add, that it is a mistake to suppose the mass of the population in the valley of Assam to be of Arian race. I allude to the Dhékrás

* In the Northern Hills also the Dhanu seems to demark the Alpine races of Tibetan origin (ending easterly with the Lhopa or Bhutanese) from the Daphila, Akas, Bora, Abora, Mishmis, Miris and others of apparently Chinese stock or Indo-Chinese, that is, monosyllabic.

or common cultivators of the valley, who, as well as the Kácháris and Kocch of that valley, are Tamulians, as is proved beyond a doubt by their physical attributes, and in despite of that Bengálí disguise of speech and customs, which has misled superficial observers. The illustration of these Assamese races is, however, I believe, in better hands than mine; and I therefore shall proceed for the present more westward. Whoso should advance from Góalpára in Assam to Aliganj in Morang would, in traversing a distance of some 150 miles along the skirts of the mountains of Bhútán* and Sikim, pass through the country of the following aborigines of Tamulian extraction: the Kócch, the Bodo, the Dhimál, the Rábhá, the Hájong, the Kúdi, the Batar or Bor, Kébrat, Pullah, Gangai, Maráha, and Dhanuk, not again to mention the Kachárians separately, they being demonstrably identical with the Bodo, and so in future to be regarded, nor further dwelling now on the Khasias and Garos than to observe that Buchanan notes them as parts of the population of Rangpúr in its old extent.† We may have more to say of the rest of these tribes hereafter. Many of them have abandoned wholly their own tongues, and a deal of their own manners. But our present business is with the Kocch, Bodo and Dhimál, and first with the first.

In the Northern part of Bengal, towards Dálimkót, appears to have been long located the most numerous and powerful people of Tamulian extraction on this side the Ganges, and the only one which, after the complete ascendancy of the Arians had been established, was able to retain or recover political power or possession of the open plains. What may have been the condition of the Kocch in the palmy days of Hinduism

* Bhútán recte Bhútánt, the end of Bhót, Sanskrit name of the country which the people themselves call Lho, but like the Hindus, consider it an appendage of Bhot v. Tibet, of which the former is the Sanskrit and the latter the Persian designation. The native one is Bod.

† 15 in 60 words of Brown's Vocabulary, are the same in Gúró and in Mécch, and the whole 60 or nearly so in Kachári and Mécch. Again, the Kacháris called themselves Bodo, and so do the Mécch; and lastly the Kachári denotes Sijú, Maorong and Agráng are likewise Mécch names—the chief ones too of both people to whom I restore their proper name. These are abundant proofs of common origin of Gúró also.

cannot now be ascertained: but it is certain that after the Moslem had taken place of the Hindu suzerainty, this people became so important that Abul Fazul could state Bengal as being "bounded on the north by the kingdom of Kocch which, he adds, includes Kamrup." Hájo founded this kingdom towards the close of the fifteenth century or beginning of the sixteenth, and it was retained by his sovereign successors for nearly 200 years.* In 1773 the Company's gigantic power absorbed the Kocch Ráj, which once included the western half of Assam on one side and the eastern half of Mórung on the other, with all the intervening country, reaching east and west from the Dhan-sri river to the Konki, whilst north and south it stretched from Dálinkót to Ghóraghát. In other words the Kocch Ráj extended from 88 to 93½ east longitude and from 25 to 27 north latitude, Kocch Bihar being its metropolis, and its limits being coequal with those of the famous yet obscure Kámrúp of the Tantras. Hájo's representative still exercises jura regalia in that portion of the ancient possessions of the family which is called Nij Bihár, and he and the Jilpaigori and Pángá Rajahs, together with the Bijni and Darang Rajahs, and several of the Lords Marchers of the north frontier of Kámrúp (Barúas of the Dwárs)—all of the same lineage—still hold as Zamindar Rajahs most of the lands between Sikim, Bhút-án and Kámrúp, as at present constituted, and a southern line nearly coincident with the 26° of north latitude. Sukla Dev of the Kocch dynasty divided the kingdom, and there seems to have been in later times a triple Sultanat fixed at Bihar, Rangamati and Gauhati. The Rajahs of Gauhati and their kinsmen of Darang extended the Kocch dominion eastward to and beyond the Májuli or great Island of the Brahmapútrá. Hájo the founder, having no sons, gave his daughter and heiress to a Bodo or Mécch chief in marriage; and to the wise policy indicated by this act (the policy of uniting the aborigines and directing their united force against intruders) was the founder of the Kocch dynasty, indebted for his success against the Mos-

* Buch. Rangpur. Vol. III. p. 419, &c. &c.

lems, the ^{Bhútánese} and the Assamese.* Nevertheless the successors of Hájó speedily abandoned that policy, casting off the Mecch (Bodo) with scorn, and renouncing the very name of their own country and tribe with their language, creed and customs, in favour of those of the Arians who, however resolutely they may eschew the aborigines, whilst continuing obscure and contumacious, never fail to hold out the hand of fellowship to them, when they become powerful at once and docile. In a word, Visva Sinh, the conqueror's grandson, with all the people of condition, apostatised to Hinduism: the country was renamed Bihár—the people, Rájbansi; so that none but the low and mean of this race could longer tolerate the very name of Kocch, and most of these, being refused a decent status under the Hindu regime, yet infected, like their betters, with the disposition, to change, very wisely adopted Islám in preference to helot Hinduism. Thus the mass of the Kocch people became Mahomedans, and the higher grades, Hindús: both style themselves Rájbansi: a remnant only still endure the name of Kocch; and of these but a portion adheres to the language, creed and customs, of their forefathers—as it were, merely to perpetuate a testimony against the apostacy of the rest! The above details are interesting for the light they throw upon the *character and genius of Hinduism*, which is certainly an exclusive system, but not inflexibly so; and whilst it readily admits the powerful to the eminent status of Rajpút vel Kshatriya, it is prone to tender to the humble and obscure no station above helotism—a narrowness of polity that enabled Buddhism not only to establish itself in the very metropolis of Hinduism (Bihar, Oude, Benares) but for sixteen to seventeen centuries† (sixth B. C.

* The Yogini Tantra denounces these three, under the appellations of Plov,* Yavan and Saumar, as the foreign scourges of the land. Buch. 111. 413. The Assamese (Saumar) alluded to are the Ahoms, who held upper Assam when the Kocch held lower and middle, but with ever-varying limits.

† Sakya was probably born in 545 B. C. and died in 465, and that his creed was still flourishing in the eleventh century A. D. is proved by the then solemn repair of the great temple at Gaya. The persecution however was hot in the north.

* Ploh or Proh is the name of the Lepchus in the language of Tibet, and the Lepchas may be the people alluded to, more probably, the Bhútánese and Lepchas both.

to eleventh A. D.) to contest with it the palm of superiority. The Yogini Tantra very properly denominates the Kocch, Mléccas or aborigines, the fact being imprinted in unquestionable characters on their non-arian physiognomy, and also on the language and customs of their unconverted brethren. They are called Kavach* in the Tantra just named, Hásá by the Kácháris or Bodos of Assam, Kamál by the Dhimáls, and Kocch by the Mecch or Bodos of the Méchi, as well as by themselves where not perplexed with Brahmanical devices. Buchanan, who was furnished with every appliance for satisfactory research, and whose sagacity was not unworthy of his opportunities, estimated the numbers of the Kocch people twenty-five years ago, at 350,000 nearly. I am not aware that any good census has since been taken, and I have failed to obtain a general estimate: but from much inquiry, aided by Majór Jenkins, Dr. Campbell and Permanand Acharj, I conclude that Buchanan missed a great many of them under the disguise of Islám, that cultivation has vastly increased since his time, that the Kocch abound throughout the northern part of Rungpúr, Púrnea, Dinajpúr, Mymansing and in all Kamrup and Darang, as far as the Dhansri river, and that their numbers cannot be less than 800,000 souls—possibly even a million or million and quarter. In Assam they are divided into Kamthali and Madai or Shara, and Kolita or Kholta, and in Rungpur, &c. into Rájbansi and Kocch—those of the Moslem faith every where dropping their ethnographic designation. Their first priests were Déóshi, their next, Kolita or Kholta, and their last, the Brahmans or Múllahs. Buchanan vouches that their primitive or proper language (as still used by the unadulterated remnant of the race) has no affinity with the Prákrits, and I can attest the entire conformity of the physiognomy of all, and of the creed and customs of this remnant with those of the other aborigines around them. I have already stated that I failed to get at the unconverted Kocch

* This is identical with Kócc, the difference being merely that of the Sanscrit and Prákrit forms of the same word.

and that my Vocabulary is that of the converted. Hereafter I trust to supply this desideratum, and in the meanwhile I cannot do better than give Buchanan's unusually careful and ample account of the condition, creed and customs of this people—which, being compared with my own subsequent statement of the condition, creed and customs of the Bodo and Dhimal (of whom Buchanan says little or nothing), will satisfactorily demonstrate the affinity I have insisted on.

"The primitive or Páni Kocch live amid the woods, frequently changing their abode in order to cultivate lands enriched by a fallow. They cultivate entirely with the hoe, and more carefully than their (Arian) neighbours who use the plough, for they weed their crops, which the others do not. As they keep hogs and poultry they are better fed than the Hindus, and as they make a fermented liquor* from rice, their diet is more strengthening. The clothing of the Páni Kocch is made by the women, and is in general blue, dyed by themselves with their own indigo, the borders red dyed with Morinda. The material is cotton of their own growth, and they are better clothed than the mass of the Bengalese. Their huts are at least as good, nor are they raised on posts like the houses of the Indo Chinese, at least, not generally so. Their only arms are spears: but they use iron shod implements of agriculture, which the Bengalese often do not. They eat swine, goats, sheep, deer, buffaloes, rhinoceros, fowls, and ducks—not beef—nor dogs, nor cats, nor frogs, nor snakes. They use tobacco and beer, but reject opium and hemp. They eat no tame animal without offering it to God (the gods), and consider that he who is least restrained is most exalted, allowing the Gárós to be their superiors, because the Gárós may eat beef. The men are so gallant as to have made over all property to the women, who in return are most industrious, weaving, spinning, brewing, planting, sowing, in a word, doing all work not above their strength. When a woman dies the family property goes to her daughters, and when a man marries he lives with his wife's

* The classic Zyth, ζυθον, beer without hops, as universal among the Aborigines is the absence of spirits or distilled waters.

mother, obeying her and his wife. Marriages are usually arranged by mothers in nonage, but consulting the destined bride. Grown up women may select a husband for themselves, and another, if the first die. A girl's marriage costs the mother 10 rupees—a boy's 5 rupees. This sum is expended in a feast with sacrifice, which completes the ceremony. Few remain unmarried, or live long. I saw no grey hairs. Girls, who are frail, can always marry their lover. Under such rule, polygamy, concubinage and adultery are not tolerated. The last subjects to a ruinous fine, which if not paid, the offender becomes a slave. No one can marry out of his own tribe. If he do, he is fined. Sutties are unknown, and widows always having property can pick out a new husband at discretion. The dead are kept two days, during which the family mourn; and the kindred and friends assemble and feast, dance and sing. The body is then burned by a river's side, and each person having bathed returns to his usual occupation. A funeral costs 10 rupees, as several pigs must be sacrificed to the manes. This tribe has no letters; but a sort of priesthood called Déóshi, who marry and work like other people. Their office is not hereditary, and every body employs what Déóshi he pleases, but some one always assists at every sacrifice and gets a share. The Kocch sacrifice to the sun, moon and stars, to the gods of rivers, hills and woods, and every year, at harvest home, they offer fruits and a fowl to deceased parents, though they believe not in a future state? Their chief gods are Rishi and his wife Jágó. After the rains the whole tribe make a grand sacrifice to these gods, and occasionally also, in cases of distress. There are no images. The gods get the blood of sacrifices; their votaries, the meat. Disputes are settled among themselves by juries of Elders, the women being excluded here, however despotic at home. If a man incurs a fine, he cannot pay with purse, he must with person, becoming a bondman, on food and raiment only, unless his wife can and will redeem him."

The climate of north Bengal or Kocch (including the coun-

try of the people so called, and of the Bodo and Dhimáls) is too well known to require any particular notice. It is much less healthful than that of north Bihár, being infested with low-fevers, which are either propagated from the wilds north and east of it, or, more probably, generated on the spot by excessive moisture and vegetation in the very extensive tracts of waste, still unhappily to be found every where east of the Kósi river. West of that river, or in the ancient Mithila, and modern north Bihár, the climate is as much more salubrious as cultivation is more diffused. The Saul forest every where, but especially to the east of the Kósi, is malarious to an extent which no human beings can endure, save the remarkable races, which for ages have made it their dwelling place. To all others, European or native, it is deadly from April to November. Yet the Dhimál, the Bodo, the Kíchak, the Thárú, the Dénwár, not only live but thrive in it, exhibiting no symptoms whatever of that dreadful stricken aspect of countenance and form which marks the victim of malaria. The like capacity to breathe malaria as though it were common air characterises nearly all the Tamulian aborigines of India, as the Kóls, the Bhíls, the Gónds, who are all fine and healthy races of men, though dwelling where no other human beings can exist. This single fact is to my mind demonstration that the Tamulians have tenanted the wilds they now dwell in for many centuries, probably, 30, because a *very* great lapse of time could alone work so wonderful an effect upon the human frame, and even with the allowance of centuries, the fact stands forth as one of the miracles of human kind, which those who can explain may sneer at the *other* amazing diversities worked by time and clime on that marvellous unit, the seed of Adam! The Bodo and Dhimáls, whom I communicated with, alleged that they cannot endure the climate of the open plains, where the heat gives them fevers. This is a mere excuse for their known aversion to quit the forest; for their eastern brethren dwell and till like natives in the open plains of Assam, just as the

Kóls of south Bihár (Dhángars) do now in every part of the plains of Bihár and Bengal, in various sites abroad, and lastly in the lofty sub-Himálayas. The Kóls are, indeed, as enterprising as industrious, and they should be employed by every European who seeks to reduce and cultivate any part of the malarious forests of India.* But, it must not be forgotten, that the very same qualities of freedom from disabling prejudices, cheerful docility, and peaceable industrious habits and temper, which render the Kóls now so valuable to us, are the inherent characteristics of most of the aborigines, requiring only the hand and eye of a paternal Government to call them forth, as in the case of the Kóls. Ages of insolent oppression drove the aborigines to the wilds, and kept them there till their shyness of all strangers had become rooted and intense. But I can answer for the Bodo and Dhimal, possessing every good quality of the Kóls, in an equal or superior degree, and the Bodo have already shown us with what facility those qualities may be put in action for our benefit as well as their own. The physical type of the Kocch, as contrasted with that of the Hindu, is palpable, but not so as compared with that of the Bodo and Dhimal. In other words, the physical type in *all* the Tamulians, (of this frontier at least) tends to oneness. A practised eye will distinguish at a glance between the Arian and Tamulian style of features and form—a practised pen will readily make the distinction felt—but to perceive and to make others perceive, by pen or pencil, the physical traits that separate each group or people of Arian or of Tamulian extraction from each other group, would be a task indeed! In the Arian form (Hindu) there is height, symmetry, lightness and flexibility: in the Arian face, an oval contour with ample forehead and moderate jaws and mouth; a round chin, perpendicular with the forehead; a regular set of distinct and fine

* How comes it that the Deyrah grantees, whom the malaria disables through their peasantry, do not procure Dhángars or Kóls, who would answer thoroughly and exactly for the purpose in view? I speak from much experience.

features ; a well raised and unexpanded nose, with elliptic nares ; a well sized and finely opened eye, running directly across the face ; no want of eye-brow, eye-lash or beard ; and lastly, a clear brunet complexion, often not darker than that of the most southern Europeans.

In the Tamulian form, on the contrary, there is less height, less symmetry, more dumpiness and flesh : in the Tamulian face, a somewhat lozenge contour caused by the large cheek bones ; less perpendicularity in the features to the front, occasioned not so much by defect of forehead or chin, as by excess of jaws and mouth ; a larger proportion of face to head, and less roundness in the latter ; a broader flatter face with features less symmetrical but perhaps more expressive, at least of individuality ; a shorter wider nose, often clubbed at the end and furnished with round nostrils ; eyes less, and less fully opened and less evenly crossing the face by their line of aperture ; ears larger ; lips thicker ; beard deficient ; colour brunet as in the last, but darker on the whole and, as in it, very various. Such is the general description of the Indian Arians and Tamulians. With regard to the particular races of the latter, it can only be safely said, that the mountaineers exhibit the Mongolian type of mankind more distinctly than the lowlanders, and that they have, in general, a paler yellower hue than the latter, among whom there are some (individuals at least) nearly as black as negros. Among the Kóls* I have seen *many* Oraúns and Múndas nearly black ; whereas the Larkas or Hós (says Tickell) are as pale, and handsome too, as the highest caste Hindu ? The Kocch, Bodo and Dhímál are as fair as their Bengali neighbours on one side, and scarcely darker (especially the Bodo) than the mountaineers above them on the other side, and whom (the latter) they resemble in the

* Kól is an old and classical name, and the best I think for the great mass of aborigines intervening between the Bhils, the Gonds, and the Ganges—at least till we know them better. The Orauns, Múndas, Kóls proper and Larkas seem to be distinct and the chief families or stirpes.

style of their features and form, only with all the physiognomical characteristics softened down, and the frame less muscular and massive. The Kóls have a similar cast of face, and a very pleasant one it is to look upon in youth, exhibiting ordinarily far more of individuality, character and good humour than the more regular but tame and lifeless faces of the Arian Hindus. For the further illustration of this point I beg to refer to the accompanying drawings and appendix ; and proceed now from the Kocch tribe to the Bodo and Dhimal tribes, who occupy the entire northern and eastern skirts of the Kocch country, between the open plains and the mountains, both of which sites, generally speaking, they avoid, and adhere to the great forest belt that divides the two, and which is, on an average, from 15 to 20 miles broad. The Dhimals, who seem fast passing away as a separate race, and whose numbers do not now exceed 15,000 souls, are at present confined to that portion of the Saul forest, lying between the Konki and the Dhorla or Torsha, mixed with the Bodo, but in separate villages and without intermarriage. But the Bodo are still a very numerous race, and extend, as foresters, from the Súrma to the Dhansri, and thence, viâ Bijni and the Bhútan and Sikim Tarai to the Konki, besides occupying, outside the forest limits, a large proportion of central and lower Assam. In the divisions of Darang and Chatgari they constitute the mass of the fixed population : they abound in Chárdwár and Noudwár : in Nougáon and Tularam's country, they are the most numerous tribe next to the Mikirs and Lalongs : in Kámrúp next to the Dhékrá and Kocch ; whilst in the marches or forest frontier of the *north* from Bijni to Aliganj of Morung, they form the sole population, except the few Dhimals, who are mixed with them ; and in the *eastern* marches from Gauhati to Sylhet, they are less numerous only than the Gárós, Rábhás and Hajongs, not to mention, that the two last, if not all three, are but Bodos in disguise. I look upon the Rábhá as merely the earliest and most complete converts to Hinduism, who have almost entirely

abandoned the Bodo tongue and customs, and upon the Há-jóngs or Hojaí Kacháris of Nowgong, as the next grade in time and degree of conversion, who now very generally affect a horror at being supposed confreres in speech or usages with the Bodo, though really such. Nor have I any doubt, that the Gárós are at least a most closely affiliated race, and no way connected with the monosyllabic-tongued tribes around them.* I do not, however, at present include the Gárós, or Rábhás or Hájóngs among the Bodo, who are now viewed as embracing only the Méches of the west and the Kácháris of the east and south; and, so limited, this race numbers not less than 150 to 200,000 souls. An accurate general census seems out of question except for Assam, but the above enumeration is given as an approximate result of several statements obligingly supplied to me by Mr. Kellner, Mr. Scott, Dr. Campbell, and that enlightened traveller Permanand Acharya. Thus the Bodo race extends from Tipperah and the country of the Kúkijs on the south-east, to Morung and the country of the Kichaks to the north-west, circling round the valley of Assam by the *course of the Dhansri*, en route to the north, though Major Jenkins assures me that Bodos may be found even east of that river in the Assam valley. The latitude and longitude of the Bodo country are the same with those of the Kocch country, to speak without any affectation of a precision the subject does not admit of, and thus we may say the Bodo extend from 25 to 27 north latitude and from 88 to 93½ east longitude; and that the Dhimáls are confined to the most westerly part of this wide range of country, or that portion lying between the Konki and the Dhorla. My personal communications with these tribes were chiefly with those still found in all their primitive unsophistication on the banks of the Méchi, and from much intercourse with these, during four months, I conclude that neither people have any authentic ancient traditions. Nevertheless the ancient connexion of the Dhimáls with the west, and of the Bodo with the east, part of

* See Note at page 142.

north Bengal, is vouched by the facts, that a tract of country lying between the Konki and the Mahananda is still called Dhimáli; and a still larger tract situated between the great bend of the Brahmaputra and the Gáró hills is yet called Méchpára. The close connexion of the Bodo with Kámrúp, is further confirmed by the facts of the mass of the people being still found there, though under the name of Kachári, and by the intimate affinity of the Bodo speech and customs with those of the Gárós. The so called Káchár Rajah is a new man and alien to the Bodo race, and so is the mass of the people of Káchár. But Túlarám is a Bodo; and the late Rajah of Karai-bári another; and the Kalang dwár chief a third; and among the Lords marchers of the southern confines of Assam, others might once, if not still, be found; for when the keeping of the northern marches (towards Bhutan) was entrusted to the Kocch race, that of the southern dwárs or doors (towards Gáró and Nágá land) was committed to the Bodo tribe, that is, to its chiefs. It would not appear that any chief of Dhimál race now exists: but the scattered remnant of this race assure me that they once had chiefs when they dwelt as a united people in Morung, on the banks of the Kaval (Kamla) whence they removed to the Téngwá, and ultimately to and across the Konki, 60 years ago, in order to escape from Górkhalí oppression. Of the few lately extant chiefs of Bodo race, the Karai-bári Rajah's estate is transferred to the stranger, and the Kalang and Tularam chiefships are shorn of much of their "fair proportions." But in the days of Hajo, the Kocch founder, as well as in those of some of his more prudent successors, the Bodo seem to have had great political consequence, and if Hajos' descendants had steadily adhered to the wise maxims of their ancestor, their power might longer and more effectually have defied its enemies, whereas most of the Kocch Rajahs followed the illiberal Arian maxims of Viswa Sinh, and thus the Bodo were driven back upon their beloved forests, retreats which, speaking generally, neither they, nor the

Dhimáls, have since quitted, save in Assam. I proceed now to the consideration of the status, creed and customs of the Bodo and Dhimál. Upon these points the two people have so much in common that though I have myself gone through each particular separately in regard to each people, I shall spare the patience of my readers by aggregating what is common, and separating only what is particular, to the Bodo and Dhimál.

Condition. The condition or status of the Bodo and Dhimál people is that of erratic cultivators of the wilds. For ages transcending memory or tradition, they have passed beyond the savage or hunter state, and the nomadic or herdsman's estate, and have advanced to the third or agricultural grade of social progress, but so as to indicate a not intirely broken connexion with the precedent condition of things; for, though cultivators, all and exclusively, they are nomadic cultivators, so little connected with any one spot that neither the Bodo nor Dhimál language possesses a name for village! Though dwelling in those wilds, wherein the people of the plains (Ahírs and Gwállas) periodically graze immense numbers of buffaloes and cows, they have no large herds or flocks of their own, to induce them to wander; but, as agriculturists little versed in artificial renovative processes, they find in the exhaustion of the worked soil a necessity, or in the high productiveness of the new, a temptation, to perpetural movement. They never cultivate the same field beyond the second year, or remain in the same village beyond the fourth to sixth year. After the lapse of 4 or 5 years they frequently return to their old fields and resume their cultivation if in the interim the jungle has grown well, and they have not been anticipated by others, for there is no pre-tence of appropriation other than possessory, and if, therefore, another party have preceded them, or, if the slow growth of the jungle give no sufficient promise of a good stratum of ashes for the land when cleared by fire, they move on to another site, new or old. If old, they resume the identical fields they tilled before, but never the old houses or site of the old village, that

being deemed unlucky. In general, however, they prefer new land to old, and having still abundance of unbroken forest around them, they are in constant movement, more especially as, should they find a new spot prove unfertile, they decamp after the first harvest is got in.* They are all in the condition of subjects (of Népál, Sikim, Bhútán or Britain) having no property whatever in the soil they till, and discharging their dues to the Government they live under (Sikim, for example) 1st, by the annual payment of one rupee per agricultural implement, for as much land as they can cultivate therewith, (there is no land measure); 2nd, by a corvée or tribute of labour for the sovereign and for his local representative. They calculate that they can raise 30 to 40 rupees worth of agricultural produce with one agricultural implement, so that the land tax is very light; and the corvée is more irksome than oppressive. It requires them, on the Rajah's behalf, to quit their homes for 3 or 4 days, thrice a year, in order to carry burdens for him into the hills, whenever he has goods coming from the plains; but, on the representative's behalf, to work only on the spot. Four times a year they must help to till his fields; also to build or repair his dwelling-house; to supply him with fuel and plates (leaves) whenever he gives a feast; and, lastly, they must pay him one seer of cotton each year, for every cotton field they have. Very similar is the condition, in regard to taxation, of the Bodo and Dhimals, under the Nepal and Bhútán Governments. Under the British, the permanent cultivators of the open lands of Kámrúp are subject to the usual burdens, incidental to our rule, which they discharge with ease, owing to their industrious and orderly habits. Major Jenkins gives them the highest character, observing that—"they are a remarkably fine peasantry and have very superior cultivation of the permanent kind."

* Such are the primitive habits, still in use from the Konki to the Monásh, and which are most worthy of study and record, as being primitive and as being common to two people, the Bodo and Dhimal, though abandoned by the Kámrúpián and most numerous branch of the Bodo.

This is abundant proof of the docility of the Bodo, and strong presumptive evidence that their erratic habits and adhesion to the wilds, elsewhere, are the result of oppression, at least as much as of the bias of pristine custom. But, as the Kámrú-pian Bodo have abandoned with their erratic propensities, a deal of whatever is most characteristics of them as a distinct race, I resume the delineation of them and of the Dhímáls, as still found in primitive simplicity between Bijni and Mórang. There they are migratory cultivators of a soil in which they claim no sort of right, proprietary or possessory, but which they are allowed to till upon the easy terms of a quit-rent and labour tax, because none others will or can enter their malaria-guarded limits. There is no separate calling of herdsman or shepherd, or tradesman or shop-keeper, or manufacturer or handicraft, alien or native, in these primitive societies which admit no strangers among them, though they live on perfectly amicable terms with their neighbours, and thus can always procure, by purchase or barter, the very few things which they require and do not produce themselves. To a person accustomed to the constitution of social bodies in India, whether Arian or Tamulian, it must seem nearly impossible, that communities could exist without smiths, and carpenters, and potters, and curriers, and weavers, not to mention barbers. Yet of these helot craftsmen, whose existence forms so striking a feature of all Indian societies, and whose origin and status so much need* illustra-

* When we consider the indispensableness of the services of these craftsmen, it is remarkable that they should have continued to the present day, in a helot or out-caste state, not only among the Arians but even among the Tamulians, not only in the plains but in the mountains. My belief is, that most of the Tamulians on the Arian conquest, retired to the mountains and jungles, and that those who remained were reduced to helotism and became the artisans of Arian Society, such as we now see them. Ages afterwards some of them passed into the fastnesses and wilds occupied by their Tamulian brethren, in freedom, and fierce defiance, for the most part, of their Arian enemies. These immigrants are the recent helot craftsmen of the Góns, Khonds and Kóls, such as we now see them. Tamulians in origin like the masters they serve but from whom they fail to obtain better treatment than from the Arians. No common tie is recognised; and ages of freedom and of servitude have left no common trait of character.

tion, there is no trace among the Bodo or Dhimals, though they live apart from all others, like the Khonds, Gonds and Kols, who *have* these aliens among them; and necessarily so, for their inaccessible position and predacious propensities, would otherwise too often cut them off from all aid of craftsmen, whereas the Bodo and Dhimal, who dwell upon the plains, and on peaceful equitable terms with their neighbours, can always command such services, or rather their products in the markets. The Bodo and Dhimals have no buffaloes, few cows, no sheep, a good many goats, abundance of swine and poultry, some pigeons and ducks. They have no need, therefore, of separate herdsmen, unless it were swine herds, and these might be very useful in feeding their large store of pigs in the forest. But they have no such vocation among them, each family tending its own stock of animals, which is entirely consumed by that family, and no part thereof sold, though the proximate hill-men would gladly purchase pigs from them. But they love not trade nor barter further than is needful, and their need is confined to obtaining (besides rice) a few earthen and metallic culinary utensils, still fewer agricultural implements of iron, and some simple ornaments for their women—all which are readily obtained at the Kocch marts in exchange for the surplus cotton and oil seed of their efficient agriculture. Each man builds and furnishes his own house, makes the wooden implements he requires, and is his own barber, or his neighbour for him, and he for his neighbour. He uses no leather and he makes basketry for himself and family, whilst his wife spins, weaves and dyes the clothes of the family, and brews the beer which all members of it freely consume. Thus, all manufactures are domestic, and all arts. The Bodo and Dhimals are generally averse from taking service with, or doing work for, strangers, whether as soldiers, menials or carriers, though there are a few soldiers and servants at Dorjiling belonging to the Bodo race, who conduct themselves well in their respective capacities. Among their own communities there are neither

servants nor slaves, nor aliens of any kind; and, whilst their circumstances tend to perpetuate equality of means, neither their traditions, their religion nor their usages sanction any artificial distinctions of rank. Though they have no idea of a common tie of blood, yet there are no diverse septs, clans or tribes, among them, nor yet any castes; so that all Bodo and all Dhimáls are equal—absolutely so in right or law—wonderfully so in fact. Nor is this equality the dead level of abject want. On the contrary, the Bodo and Dhimáls are exceedingly well-fed, and very comfortably clothed and housed; and so soon as you know them—for they are very shy of strangers—their voices, looks and conduct all proclaim the absence of that grovelling fear and cunning which so shock one in one's intercourse with the people of Bengal, and the mass of whom are much worse fed, and distinctly worse clothed and housed, than either Bodo or Dhimáls.

Laws. It having been already stated, that these people are, and have been, for ages, in the condition of subjects of foreign Governments, I need hardly observe that they have no *public laws* or polity whatever, nor even any traces of that village economy which so pre-eminently distinguishes Indian-Arian societies. Their habits are too simple and migratory to allow of the existence of the village system, with its train of hereditary functionaries and craftsmen. They dwell in the forest in little communities, consisting of from 10 to 40 houses, which are perpetually shifting from place to place. Each of these communities is, however, under a head called Grà by themselves, Mondol by their neighbours. To the foreign Government they live under, their Grà is responsible for the revenue assessed which he pays periodically to the Rajah's representative—the Choudri—in cowries or rupees, the only currency. He has no scribe, nor keeps any accounts, his simple explanations to the Choudri being verbal. To the Choudri he is answerable, likewise, for the keeping of the peace and for the arrest of criminals: but crimes of a deeper dye are almost unknown,

and breaches of the peace, very rare. Should a murder or robbery occur the Choudri would take cognizance of it, assisted by 3 or 4 proximate heads and elders of villages, and report to the Rajah, from whom alone in such cases, a decision could issue. With regard to his own community, the head of the village has a general authority of voluntary rather than coercive origin, and which ; in cases of the least perplexity is shared with the heads or elders of two or three neighbouring villages. Those who offend against the customs of the Bodo or Dhimal, that is, their own customs, are admonished, fined, or excommunicated, according to the degree of the offence, the village priest being called in, perchance, to give a higher sanction to the award. The same Jury-like tribunal, seems to have almost exclusive cognizance of *civil law*, or the usages of each people in regard to inheritance, adoption, divorce, &c. Marriage is rather a contract than a rite, and, as such, is dissoluble at the will of either party ; and if the divorce be occasioned by the wife's infidelity, the price paid for her to her parents, must be refunded by them. Dower is not in use, and women, in general, are deemed incapable of holding or transmitting property. All the sons get equal shares, nor is there any nice distinction of sons by marriage, adoption or concubinage. Adoption is common and creditable, even if there be one son of wedlock : concubinage is rare and discreditable. Daughters have no inheritance nor dower : but if their parents be rich and give them marriage presents, such are held to be their own, and will be retained by them in the event of divorce. Neither Bodo nor Dhimal can marry beyond the limits of his own people, and if he do, he is severely fined. Within those limits only, two or three of the closest natural ties are deemed a bar to marriage. In the event of divorce, the children belong to the father or the sons to the father and the daughters to the mother. If the husband take the adulterer in the fact, he may beat him and likewise the wife ; but no more ;* and thereafter,

* Among the Parbettias of Nepal the wronged husband may, nay must, slay the adulterer.

if he please, he may put his wife away, when she and the adulterer will continue to abide together as man and wife, without scandal, but without marriage rite; or, if the husband please, he may pardon her and frequently does so, should the offence have been the first, and committed with one of the tribe and not with an alien. Chastity is prized in man and woman, married and unmarried; and, as a necessary consequence, women are esteemed and respected, and divorce and separation rare, notwithstanding the bad footing upon which the custom or law of these nations sets the nuptial union. Siphilis is absolutely unknown among the Bodo and Dhimál,—a fact that speaks volumes, and one that renders it scarcely necessary to add, that any class of women, devoted to unchastity, is a thing for which their languages have no name, and their manners, no place. Filial piety is not a marked feature in their character, nor perhaps the want of it. Sons, on marriage, quit the parental roof, and sometimes, previously: but it is deemed shameful to leave old parents entirely alone, and the last of the sons, who by his departure, does so, is liable to fine as well as disinheritance. Infanticide is utterly unknown, with every savage rite allied to it, such as human sacrifice, self-immolation and others, too frequent among rude people. Daughters, on the contrary, are cherished, and deemed a source of wealth, not poverty, for every man must buy his wife with coin or labour, and 'tis very seldom that the price comes to be redemanded by the wronged and unforgiving husband. There is no bar to remarriage, and satti is a rite held in abhorrence.

Of *learning and letters* the Bodo and Dhimáls are totally devoid, and always have been so. The numerals of the cardinal scale are only seven in the Bodo tongue, ten in the Dhimáls, and they have no ordinals at all. Beyond 7 or 10 they count by the Hindu ways of fours and of scores, and in this manner they can reckon to 200. Very few of the Bodo or Dhimáls have learnt to write the neighbouring Prákrits, but many can converse in them, particularly in the corrupt Bengálí prevailing

from the Kosi to the Brahmapútra. To the segregated manner of life of the Bodo and Dhimals, and to the practice of both people of marrying only within the pale of their own folk, I ascribe the present purity of their languages.

Religion.—The religion of the Bodo and Dhimals, is distinguished, like their manners and customs, by the absence of everything that is shocking, ridiculous, or incommodious. It lends no sanction to barbarous rites, nor does it hamper the commerce of life with tedious inane ceremonial observances. It takes less cognizance than it might advantageously do of those great sacraments of humanity, baptism, marriage, and sepulture, withholding all sanction from the first, and lending to the other two, especially marriage, a less *decided* sanction than the interests of society demand. The deplorable impediments to the business of society, occasioned by the Hindu (Arian) religion, are two well known to call for specification. But even some of the Tamulians are pestered with usages under the guise of religion, which are alike injurious to health and convenience,* or are pregnant with cruelty.† From all such crimes and mischiefs the religion of the Bodo and Dhimals is wholly free. With the most striking events or dearest ties of life it meddles little directly, confining itself almost exclusively to the propitiation of the superior powers by offerings and sacrifices. A Bodo or Dhimal is born, is named, is weaned, is invested with the toga virilis, without any intervention of his priest, who is summoned to marriages and funerals chiefly, if not solely, to perform the preliminary sacrifice, which is indispensable to consecrate a feast, for no Bodo or Dhimal will touch flesh the blood of which has not been offered to the gods; and, flesh constitutes a goodly proportion of the material of those feasts which solemnise funerals and weddings alike. The office of the priesthood is not an indefeasible right vested in a caste,

* Khasias. Robinson's Assam, p. 413 and Buchanan's Reports, vol III. p.

† Gárós. Elliott. Asiatic Researche, III. 29. Khonds. Macpherson's Reports and Taylor's Account, vide Madras Journal, No. 16, and Calcutta Review, No. IX.

nor is the profession at all exclusive. The priests are native Bodo or Dhimál, no way distinguished from the rest of the community, either before or after induction. Occasionally the son will succeed the father in this office, but rarely; and whoever chooses to qualify himself, may become a priest, and may give up the profession whenever he sees fit. More than this, the Elders of the people may and do participate the functions of the priesthood, and even exercise them alone, so that it is not improbable, there was a time when the civil heads of the community were likewise its ecclesiastical directors. This imperfect constitution of the clerical office has, probably, proved, upon the whole, a great blessing to these people by saving them from the trammels of *all* refined Paganism, (Egyptian, Classic, Indian) though it has had the necessary ill effect of keeping their religious ideas in a state of extreme vagueness. I am not inclined to consider "the natural man" as a savage; and I have no hesitation in calling the religion of the amiable Bodo and Dhimáls, the religion of Nature, or rather, the natural religion of Man. It consists, clearly enough, of the worship of the most striking and influential of sensible objects—of the "starry host," and of the terrene elements—with a vague but impressive reference of the *powers* displayed by these sensible objects to an immaterial or moral source, unknown indeed, but still adored as Divine, and even as a divine Unity.* It is true that these latter conceptions are too vague to be denominated, strictly speaking, ideas, proper to these people, much less, positive tenets of their creed; and hence their languages have no word for God, for soul, for heaven, for hell, for sin, for piety, for prayer, for repentance. It is true that their gods are many, and are all void of definite moral attributes (save when their own meaner passions of vanity and anger and grief are occasionally ascribed to them). But still, in the pre-eminence assigned, however vaguely, to one (or two) of these gods, we

* I refer the caviller to Pope's universal prayer and to that famous fane of antiquity dedicated to the unknown God.

cannot deny to these simple-minded races the germ of a *feeling* of God's unity; and when they appeal to Him as the avenger of perjury, the sanctioner of an oath—we must acknowledge, that the moral sentiments of their own nature irresistibly impel them to ascribe like sentiments to the godhead. Now, in every serious matter of dispute that cannot be decided by testimony, usually so called, oaths and ordeals are had recourse to—and both, as substitutes for, and confirmatives of, evidence, according to the ancient Jewish (nay, universal) notions on this head. But, oaths and ordeals are appeals to the moral nature of the Divinity: nor can it be denied that, though the practical religion of the Bodo and Dhimals consists of idle offerings and sacrifices to trivial deities, yet that supplications for protection from danger, and thanksgivings, when it is over, accompany these offerings and these sacrifices, forming a part, how inconsiderable soever, of the religious rites of the people, as conducted by the priesthood. The priests, *or* the elders, superintend the administration of oaths and of ordeals: the priests *alone* direct and conduct those high festivals, which thrice a year are celebrated in honour of the Elemental gods, and once a year, in honour of the household divinities; as likewise, those occasional acts of worship, which originate with more or less diffused, or individual, calamity. The calamities to which the Bodo and Dhimal stand most exposed, are small-pox and cholera, which sorely afflict them; and drought, blight, and the ravages of wild elephants and rhinoceroses, from which their crops suffer not less. Diseases are considered to arise entirely from preternatural agency, and hence there are no medical men but a regular class of exorcists, who are a branch of the priesthood, and whose mode of relieving the possessed or sick will be described presently. They are called Ojhá and are the sole physicians. Small-pox is the direst scourge of the Bodo and Dhimals; next cholera (since 1818); next itch; then diseases of the intestines as diarrhœa and dysentery; then fever; then goitre; diseases of the liver and lungs are very rare; and siph-

lis is unknown. The Bodo and Dhimál, though healthy races, are not long-lived nor prolific. Grey hairs are less common than in the hills or plains: 60 is deemed a great age: a family of 8 or 9 living children is hardly known: 5 or 6 alive is nearly the maximum; and 2 to 4 the mean. The hazards and the importance of agriculture to the Bodo and Dhimál, are sufficiently indicated by their creed, the three chief festivals of which have almost exclusive reference thereto. Great as are the ravages committed on the crops by insects and wild animals, drought seems to be dreaded still more than either, so that among all the numerous gods Jupiter pluvius, as typed by the rivers, commands a reverence, second to none with the Dhimáls, second to one or two only with the Bodo. All the rivers between the Cosi and the Torsha are chief divinities of the Dhimáls—all those between the Konki and the Bar nadi, prime deities of the Bodo. Fire, however, indispensable agriculturally for the clearing of the forest, is by no means equally revered; nor the earth, which yields all; nor the noble forest, so cherished and so many ways indispensable; nor the mountains whence come these very rivers; nor even the sun and moon, which alone of the starry hosts are worshipped at all. All these deities are worshipped devoutly indeed, but none with such earnestness as the rivers: and yet the rivers flow too low to allow of their waters being turned to irrigation, so that it is as an index of copious rains, upon which exclusively Bodo and Dhimál crops are dependant, that the rivers are entitled to this reverence, though crossing as they do *so* frequently and *so* directly the route of communication through the country of these tribes, 'tis no wonder that they have unusually commanded attention. When I first obtained lists of the Bodo and Dhimál divinities, at once so numerous and so devoid of attributes, I was exceedingly perplexed what to make of these gods, how to render them at all intelligible to myself or others. But one key to the enigma was soon found in the Hindu pantheon—another in the best frontier maps, especially those of Rennell,

where the rivers proved to be so many Dii majores. A third class of gods, and a very important and characteristic one, in regard to the Bodo more particularly; remained, however, for solution. These, following the people themselves, I have denominated the 'household gods,' because their worship is conducted *inter parietes*. 'National,' however, were the fitter term, for these are the original deities of the whole people, and though their worship be conducted at home, or in each house the whole neighbourhood participates through the medium of the accompanying sacrifice and feast, and reciprocally at every householder's of the village, once a year in solemn pomp, and more frequently and quietly as occasion may require. Not to mention that these deities likewise share with the elemental gods the high triennial festivals above adverted to; for how ample soever the Bodo or Dhimál pantheon, their practical religion is as simple as their manners, and they dispose of their superfluous divinities by adoring them all in the lump! A good many of the household or national divinities of the Bodo are elemental gods, chiefly rivers. Báthó, however, the chief god of the Bodo, is not an elemental god: but he is clearly and indisputably identifiable with *something tangible*, viz. the Sij or Euphorbia; though why that useless and even exotic plant should have been thus selected to type the godhead, I have failed to ascertain. Mainou or Mainong is the wife of Báthó, and equally revered with him; more I cannot learn of her. The supreme gods of the Dhimáls are usually termed Waráng-Béráng, that is, the old ones, or father and mother of the gods. They, likewise, are a wedded pair, whose proper names are, respectively, Pochima and Timai vel Timáng, of whom the latter is undoubtedly the Tishta river; and the former, I believe, the river Dhorla. The Bodo and Dhimáls have neither temple nor idol; and altogether their religion belongs to the same primitive era with their habits and manners, is void of offence or scandal, and if any judgment may be made of it from the manners and character of its professors, is not without beneficial influences.

I proceed now to some details upon this point, in which it will be necessary sometimes to speak separately, of the Bodo and Dhimál religions, though so little essentially distinct. This general correspondencé extends not merely to the entire substance and character of the religion, properly so called, of each people, but to all minor points connected therewith: for example, both people have but a vague notion of the existence or functions of those Dii minores called Genii, Fauns, Satyrs and Sylvans by the classic ancients, and Fairies, Sprites, Gnomes, Ogres, &c. by our Gothic or Teutonic ancestors. Neither people is infested with the Gothic bugbear of ghosts, or with the Gothic and classic follies of magic, sorcery, divining, omens, auspices, astrology or fortune-telling. On the other hand, both Bodo and Dhimál alike and devoutly believe in witchcraft, of which they entertain a deep dread, and likewise in the influence of the evil eye, though much less dreaded than witchcraft. Omens are very slightly, if at all, heeded by either.

The chief deities of the

<i>Bodo</i>	and	<i>Dhimáls.</i>
Báthó, chief god. Euphorbia or Sij plant.		Pochima, mas. father of the gods, the river Dhorla?
Mainou or } wife of above.		Timai vel } fœm. mother of the
Báthó Búrói, } gods: the Tishta river.		Timang, }
Agráng, male, relative of above pair.		Lákhim, fœm. sister of Timai with some: Mahanada?
Khárgi, male.		Ohimá, fœm. sister of Timai: the Kosi river.
Ablákhúngar, male.		Konokchiri, fœm. feeder of Kouki river.
Khoílá, male, river?		Kangkai, fœm. river Konki.
Manáshó, female. River Monás or Bonás.		Ménchi, fœm. river Méchi.
Bráí, male, river? styled Brai or the ancient.		Sonási, mas. the Sorau river.
Búli, female, river? styled the ancient or Búrói.		Bonási, mas. the Boás or Doás.
Khandaira, male, a Rajah.		Dhúlpí, mas. the Dúbéllí river.
Jannan, male, Yama of Hindus.		Danto, mas. styled the old.
Kóngar or } male, Bhutanese		Chádúng, mas. styled Rajah, son of Timai.
Góngar, } Deity.		Aphoí, mas. Rajah, son of Timai.
Jishing, } males.		Bíphoí, ditto ditto ditto.
Mishing, }		Aphún, ditto ditto ditto.

Dhórlabrai, mas. river, husband of Tishta.	The Doini madai or River Deities.	
Dúdkosi, female, river.		
Tishta, ditto, ditto.		
Kangkai, ditto, ditto.		
Ménchi, male, river.		
Torsha, ditto, ditto.		
Jórdaga, ditto, ditto: the Jer-deckér R.		
Bálakhúngar, ditto ditto: the Bálásan.		
Máhámáyá, female. River Mahananda.		
Dōimá, Bráhma-putra. fem. Mater magna.		
Chádúng.	Sons of Tishta.	
Gédúng.		
Brai Bhandári.		
Jholou Bhandári.		
Káthá, male, a Rajah.		
Dipkhúngar.		
Phorou khúngar.	} males, brothers.	
Shyánmadai, the sun,		
Nokhábmadaí, the moon,		
Hámadai, the Earth, fem.		
Wátmadai, Fire, mas.		
Hájó, Rajah, mas.	The Hájóni, Hágráni or forest gods.	
Ujan, ditto ditto.		
Bhāti, ditto ditto.		
Phúlibar, mas.		
Malibar, mas.		
Súkra brai, mas. } styled		
Súkra barói, fem. } the old		
like several others.		
Dhonkúvir, mas. } Hindu		
Káthákúvir, mas. } god of wealth		
Khúmla brai, } } The Kam	The Jaman Madai or Dii minores.	
Khúmlabúrói, } } la river		
Khátí búr, } } as mas. et		
Chomkhábór, } } fem.		
Dhon bír, } } The Cham-		
} } pamati ri-		
} } ver.		
Súnókhi, } } The Soran ri-		
Búnókhi, } } ver.		
Anari, } } The Boás ri-		
Bauari, } } ver.		

Káphún, ditto ditto ditto.	
Báphún, ditto ditto ditto.	
Shúti, ditto ditto ditto.	
Rong, mas.	
Aika, mas. et fem. styled the old.	
Tairúng, } males, sons of Biphoi.	
Táirúng, }	
Hili mahadóí, } Females all ;	
Khúnci mahadóí, } wives of the	
Khili mahadóí, } 7 sons of Ti-	
Airi mahadóí, } mai above	
Birti mahadóí, } given : Ap-	
Nílo mahadóí, } parently Hin-	
Kálo mahadóí, } du Deities,	
newly named, or rather renam-	
ed by the Dhímáls.	
Béla, mas. the Sun.	
Táli, fem. the Moon.	
Bhanói, fem. the Earth.	
Singko Dír, the forest gods.	
Rá ko Dír, the mountain gods.	
Chambochiri, fem. the Champa-	
mati river.	
Dávai chiri, fem. river ?	
Phúl chiri, ditto ditto.	
Rávai chiri, ditto ditto.	
Jívhánté, } males, styled the	
Báwhánté, } young, whánté; hus-	
Ráwhánté, } bands of above Chiris.	
Nitti, } Dii minores, male and	
Achar, } female of each name,	
Bibhar, } equivalent to the Bodo	
Jaman.	
Dáta, } Preside over nuptials.	
Bídáta, }	

Extra list of the Pantheon of the Bodos, of Assam and Kámrúp.

Siju Gohain,*		Same as Báthó.
Sásúng,		Male, great and malignant.
Róng chiklau,	}	Spirits attendant on Sásúng, propitiated on occasions of sickness, death or other calamity.
Róng madai,		
Bor gám,		
Sor gám,		
Pát bir,		
Hap búsa,		
Hap búsi,	}	Spirits attendant on the god Hap-búsa and goddess Hapbúsi. Goats and fowls sacrificed to them.
Ranga tékla,		
Boja tékla,		
Mojáng Mojáng,		
Jang khalap,		
Jang khilip,		
Cháta bír,	}	Dii minores, get fowls or eggs only in sacrifice.
Matho bír,		
Khona khoni,		
Match langkhar,		
Jang khana,		
Jang khani,		
Búra Gorung,	}	Same as BúrhaGosain of the Kóch. Attendant spirit on last. Male, a Penate. Agrang of prior list. Fluvatile deities, malignant. Pi-geons sacrificed to them.
Khola Gorung,		
Raj phúsarú,		
Agráng kólia,		
Khandab,		
Jol khúnjara,		
Jol khúnjari,	} Adopted Hindu gods.	Kámakhya. Lakshmi. Yama. Kúvir, Indian Pluto.
Ayá, or Ai,†		
Maknar,		
Jomon,		
Jal kúvir,		
Thal kúvir,		
Dhon kúvir,		

* Gohain is a mere corruption of the Prakrit Gosain, the Supreme; Siju is the Sij vel Euphorbia, type of Batho.


† Unde Ai húnó, the great festival, presently to be described.

I know not that I can add any thing worth preserving to the foregone list of the deities of the Bodo and Dhimal save what will fall more appropriately under the head of rites and ceremonies. The list might have been considerably enlarged, but chiefly by importations from the Hindu Pantheon; and as these consist of mere names, it seems sufficient to observe, once for all, that the Bodo and Dhimal have latterly adopted a good many of the Hindu goddesses, particularly the various forms of Dúrga or Káli, but without any of the rites appropriate to her worship, or even any images of her. The deities of the Bodo and Dhimal are divided into males and females, old and young; and the latter distinction is material as indicating the relative rank and consideration of the gods: the ancient or venerable (Brai-Baröi in Bodo, Waráng-Béráng in Dhimal, according to the sex) are the Dii majores; the young (Khún-gar veí Jholou in Bodo, Whánté in Dhimal), are the Dii minores.. It will be noticed that several of the deities bear the title of Rájah; and, as one of these (Hájó) is a known historic person, it seems probable that this portion of the Bodo and Dhimal pantheon exemplifies the classic and Hindu practice of deifying the mortal benefactors of mankind—in a word, apotheosis, or hero worship. Madai, in Bodo, is a general term, equivalent to Deity, Divinity: Dír and Grám, are correspondent terms in Dhimal.

Rites and ceremonies.—The rites of the Bodo and Dhimal religions are entirely similar and consist of offerings, sacrifices and prayers. The prayers are few and simple, when stripped of their mummary; and necessarily so, being committed solely to the memories of a non-hereditary and very trivially instructed and mutable priesthood. They consist of invocations of protection for the people and their crops and domestic animals; of deprecations of wrath when sickness, murrain, drought, blight, or the ravages of wild animals, prevail; and thanksgivings when the crops are safely housed, or recent troubles are passed. The offerings consist of milk, honey, parched rice, eggs, flowers,

fruits, and red lead or cochineal: the sacrifices of hogs, goats, fowls, ducks, and pigeons—most commonly hogs and fowls. Sacrifices are deemed more worthy than offerings, so that all the higher deities, without reference to their supposed benevolence or malevolence of nature, receive sacrifices—all the lesser deities, offerings only. Libations of fermented liquor always accompany sacrifice—*because*, to confess the whole truth, sacrifice and feast are commutable words, and feasts need to be crowned by copious potations! Malevolence appears to be attributed to very few of the gods, though of course all will resent neglect; but, in general, their natures are deemed benevolent; and hence the absence of all savage or cruel rites. All diseases, however, are ascribed to supernatural agency. The sick man is supposed to be possessed by one of the deities, who racks him with pains as a punishment for impiety or neglect of the god in question. Hence, not the mediciner, but the exorcist is summoned to the sickman's aid. The exorcist is called both by the Bodo and Dhimáls Ojhá, and he operates as follows. Thirteen leaves each with a few grains of rice upon it are placed by the exorcist in a segment of a circle before him to represent the deities. The Ojhá, squatting on his hams before the leaves causes a pendulum attached to his thumb by a string to vibrate before them, repeating invocations the while. The god who has possessed the sick man, is indicated by the exclusive vibration of the pendulum towards his representative leaf, which is then taken apart, and the god in question is asked, what sacrifice he requires? a buffalo, a hog, a fowl, or a duck to spare the sufferer. He answers (the Ojhá best knows how!) a hog; and it is forthwith vowed by the sick man and promised by the exorcist, but only paid when the former has recovered. On recovery the animal is sacrificed, and its blood offered to the offended deity. I witnessed this ceremony myself among the Dhimáls on which occasion the thirteen deities invoked were Póchima or Waráng, Timai or Béráng, Lákhir, Konoksiri, Ménchi, Chímá, Danto, Chádúng, Aphói,

Biphóï, Andhéman (Aphún), Tátópátia (Báphún) and Shúti. A Bodo exorcist would proceed precisely in the same manner, the only difference in the ceremony being the invocation of the Bodo gods instead of the Dhimal ones.

The *great festivals* of the year are three or four. The first is held in December-January, when the cotton crop is ready. It is called Shúrkhār by the Bodo, Haréjata by the Dhimals. The second is held in February-March. It is named Wágálénó by the Bodo, who alone observe it. The Bodo name for the third, which is celebrated in July-August, when the rice comes into ear, is Phúlthépno. The Dhimals call it Gávi púja. The fourth great festival is held in October, and is named Ai húnó by the Bodo—Pochima páká by the Dhimals. The three first of these festivals are consecrated to the elemental gods and to the interests of agriculture. They are celebrated abroad, not at home, (generally on the banks of a river) whence attendance on them is called Hogron húdong or madai húdong, 'going forth to worship' in contradistinction to the style of the 4th great festival, which is devoted to the household gods and is celebrated at home. The Wágálénó or bamboo festival of the Bodo I witnessed in the spring of this year, and will describe it as a sample of the whole. Proceeding from Siligori to Pankhabári with Dr. Campbell, we came upon a party of Bodo in the bed of the river, within the Saul forest, or rather, were drawn off the road by the noise they made. It was a sort of chorus of a few syllables, solemnly and musically incanted, which, on reaching the spot, was found to be uttered by thirteen Bodo men, who were drawn up in a circle facing inwards, and each carrying a lofty bamboo pole decked with several tiers of wearing apparel and crowned with a Chour or Yakstail. Within the circle were three men, one of whom with an instrument like this () in his hands danced to the music, waving his weapon downwards on one side and so over the head, and then downwards on the other side and again over the head. He moved round the margin of the circle in the centre of

which stood two others, one a Deóshi or priest, and the other an attendant or servitor called Phantwál. The priest, clothed in red cotton but not tonsured or otherwise distinguished from the rest of the party, muttered an invocation whereof the burden or chorus was taken up by the thirteen forming the ring above noticed. The servitor had a water pot in one hand and a brush in the other, and from time to time, as the rite proceeded, this person moved out of the circle to sprinkle with the holywater another actor in this strange ceremony and a principal one too. This is the Déódá or the possessed who when filled with the god answers by inspiration to the questions of the priest as to the prospects of the coming season. When we first discerned him, he was sitting on the ground panting, and rolling his eyes so significantly that I at once conjectured his function. Shortly afterwards, the rite still proceeding, the Déódá got up, entered the circle and commenced dancing with the rest, but more wildly. He held a short staff in his hand, with which, from time to time he struck the bedizened poles, one by one, and lowering it as he struck. The chief dancer with the odd-shaped instrument waxed more and more vehement in his dance; the inspired grew more and more maniacal; the music more and more rapid; the incantation more and more solemn and earnest; till at last amid a general lowering of the heads of the decked bamboo poles, so that they met and formed a canopy over him, the Déódá went off in an affected fit, and the ceremony closed without any revelation—a circumstance which must be ascribed to the presence of the sceptical strangers; for it is faith alone that worketh miracles and only among and for the faithful. This ceremony is performed annually by the Rajah of Sikim's orders, or rather with his sanction of the usages of his subjects; is addressed to the sun, the moon, the elemental gods and, above all, to the rivers; and is designed to ensure health and plenty in the coming year, as well as to ascertain, beforehand, its promise or prospect through the revelations of the Déódá. With regard to the festival sacred to the

national or homebred (noöni) gods, called Aihuno by the Bodo and Pochima páká by the Dhimáls, it is to be observed that the rite, like the separate class of deities adored thereby, is more distinctively Bodo than Dhimál. With both people the pre-eminence of water among the elements is conspicuous: but, whereas the river gods of the Dhimáls have nearly absorbed all the rest, elementary or other, the household gods of the Bodo stand conspicuously distinguished from the fluviatile deities. The Pochima and Timang of the Dhimáls are one or both rivers: the Batho and Mainang of the Bodo are neither of them rivers, and their interparietal rites are as clearly distinguished from the rites performed abroad to the fluviatile and other elemental gods. However, the rites of Báthó and Mainou are *participated* by deities of elementary and watery nature, and, on the other hand, the Dhimáls assert that Póchima and Timá have a two-fold character, one of river gods (Dhorla and Tishta), and one of supreme gods; and that they are adored, separately, in these two characters, the Pochima páká or home rite of October, being appropriated to them in the latter capacity or that of supreme gods. I have not witnessed the Póchima páká, and therefore speak with hesitation. The Ai húnó is performed as follows. The friends and family being assembled, including as many persons as the master of the house can afford to feast, the Déóshi or priest enters the enclosure or yard of the house, in the centre of which is invariably planted a Sij or Euphorbia, as the representative of Batho who is the family as well as national god of the Bodo. To Báthó thus represented the Déóshi offers prayers, and sacrifices a cock. He then proceeds into the house, adores Mainou and sacrifices to her a hog. Next, the priest, the family and all the friends proceed to some convenient and pleasant spot in the vicinity, previously selected, and at which a little temporary shed has been erected as an altar, and there, with due ceremonies, another hog is sacrificed to Agráng, a he-goat to Manásh and to Búli, and a fowl, duck or pigeon (black, red, or white, according to

the special and well known taste of each god) to each of the remaining nine of the Noöni madai. The blood of the sacrifice belongs to the gods—the flesh to his worshippers, and these now hold a high feast, at which beer and tobacco are freely used to animate the joyous conclave, but not spirits nor opium, nor hemp. The goddess Mainou is represented in the interior of each house by a bamboo post about 3 feet high, fixed in the ground and surmounted by a small earthen cup filled with rice. Before this symbol is the great annual sacrifice of the hog above noted, performed; and before this, the females of the family, *once a month*, make offerings of eggs. For the males, due attention to the four annual festivals is deemed sufficient in prosperous and healthful seasons. But sickness or scarcity always beget special rites and ceremonies, suited to the circumstances of the calamity, and addressed more particularly to the elemental gods, if the calamity be drought or blight or devastations of wild animals—to the household gods, if it be sickness. Hunters, likewise, and fishers, when they go forth to the chase, sacrifice a fowl to the Sylvan gods, to promote their success; and lastly, those who have a petition to prefer to their superiors, conceive that a similar propitiation of Jishim and Mishim, or of the Chiris, will tend to the fulfilment of their requests. And this, I think, is nearly the whole amount of rites and ceremonies, which their religion prescribes to the Bodo and Dhimáls. And anxious as I am fully to illustrate the topic, I will not try the patience of my readers by describing all that variety of black victims and white, of red victims and blue, which each particular deity is alleged to prefer; first, because the subject is intrinsically trifling; and second, because the diverse statements of my informants lead me to suspect, that the matter is optional or discretionary with each individual priest prescribing these minutæ. I have mentioned the rude symbols proper to Báthó and Mainou. None of the other gods seem to have any at all, though a low line of kneaded clay attached to the Tháli that surrounds the sacred Euphorbia in the yards of the Bodo is

said to stand for the rest of the divinities who, as I have already said, are wont to be worshipped collectively rather than individually; and thus the sun, the moon and the earth, though adored by Bodo and by Dhimal, have no separate rites, but are included in those appropriated to the elemental gods. Witchcraft is universally dreaded by both Bodo and Dhimal. The names of the craft and of its professors, male and female, will be found in the vocabulary. Witches (Dain and Mhái) are supposed to owe their noxious power to their own wicked studies, or to the aid of preternatural beings. When any person is afflicted, the elders assemble and summon three Ojhás or exorcists, with whose aid and that of a cane freely used, the elders endeavour to extort from the witch a confession of the fact and the motives. By dint of questioning and of beating the witch, is generally brought to confession when he or she is asked to remove the spell, to heal the sufferer, means of propitiating preternatural allies (if their agency be alleged) being at the same time tendered to the witch, who is, however, forthwith expelled the district and put across the next river, with the concurrence of the local authorities. No other sorcery or black art save that of witches is known; nor palmistry, augury, astrology, nor, in a word, any other supposed command of the future than that described in the 'Wá galéno' as the attribute, (for the nonce) of the Déódá or vates. The evil eye causes some alarm to Bodo and to Dhimal who call it mogou nángo and mĩ nójó respectively, and who cautiously avoid the evil-eyed person, but cannot eject him from the community. The influence of the evil eye is sought to be neutralised by offerings of parched millet and eggs to Khoja Kajah and Mansha Rajah—Dii minores who find no place in my catalogue, ample as it is. Moish madai, I am told, likewise claims a place in the Bodo Pantheon, and a distinguished place too, as the protector of this forest-dwelling people, from beasts of prey and especially the tiger.

Priesthood.—The priesthood of the Bodo and Dhimals is entirely the same, even to the nomenclature, which with both

people expresses the three sorts of clergy by the terms Déóshi, Dhámi and Ojha. The Dhámi (*seniores priores*!) is the district priest. The Déóshi, the village priest; and the Ojha the village exorcist. The Déóshi has under him one servitor called Phantwál. There is a Déóshi in nearly every village. Over a small circle of villages one Dhámi presides and possesses a vaguely defined but universally recognised control over the Déóshis of his district. The general constitution and functions of the clerical body have already been fully explained. Priests are subject to no peculiar restraints, nor marked by any external sign of diverse dress or other. The connexion between pastor and flock is full of liberty for the latter, who collectively can eject their priest if they disapprove him, or individually can desert him for another if they please. He marries and cultivates like his flock, and all that he can claim from them for his services is, first, a share of every animal sacrificed by him, and second, three days' help from each of his flock (the grown males), per annum towards the clearing and cultivation of the land, he holds on the same terms with them and which have been already explained. Whoever thinks fit to learn the forms of offering, sacrifice and accompanying invocation, can be a priest; and if he get tired of the profession, he can throw it up when he will. Ojhás stand not on the same footing with Dhámis and Déóshis: they are remunerated solely by fees: but into either office—priests or exorcists—the form of induction is similar, consisting merely of an introduction by the priests or exorcists of the neophyte to the gods, the first time he officiates. One Dhámi and two Déóshis usually induct a Déóshi—three Ojhás, an Ojha; and the formula is literally that of an introduction—‘this is so and so, who proposes, O ye gods! to dedicate himself to your service: mark how he performs the rites and, if correctly, accept them at his hands.’

Customs.—Under this head I shall state the usages observed at births, naming, weaning, togavirilis, marriage and death,

aggregating what is common, and distinguishing what is peculiar to the Bodo or Dhimals. The customs of both people have a great similitude, owing to their perfect simplicity. They are derived, in fact, from nature, and nature as little strained by arbitrary devices of man as can well be. At births the mother herself cuts the navel-string, so soon as she has recovered strength for the act. No midwives are found, so that nature must do all, or the mother and offspring perish together. But deliveries are almost always very easy, and death in childbed scarcely known—a blessing derived from the active and unsophisticated manners of the sex. The idea of uncleanness occasioned by births, and by deaths also, is recognised; but the period of uncleanness and segregation is very short, and the purificatory rites consist merely of bathing and shaving, performed by the parties themselves. The infant is named immediately after birth, or as soon as the mother comes abroad, which is always in 4 or 5 days after delivery. There are no family names, or names derived from the gods. Most Bodo and Dhimals bear meaningless designations, or any passing event of the moment may suggest a significant term: thus a Bhótia chief arrives at the village and the child is called Jinkháp; or a hill peasant arrives, and it is named Góngar, after the titular or general designation of the Bhótias. Children are not weaned so long as their mother can suckle them, which is always from two to three years—sometimes more—and two children, the last and penultimate, are occasionally seen at the breast together. The delayed period of weaning will account in part for the limited fecundity of the women. When a Bodo or Dhimal comes of age, the event is not solemnised by any rite or social usage whatever. Marriage takes place at maturity, the male being usually from 20 to 25 years of age, and the female, from 15 to 20. Courtship is not sanctioned: the parents or friends negotiate the wedlock, though in so simple a state of society it cannot be, but the parties have frequently met and are well known to each other. The

Hindús wisely and decorously attach much discredit to the parent, who takes a "consideration" for the grant of his daughter in marriage. No such delicacy is recognised by Bodo or Dhimál parents, who invariably demand and receive a price, which is called Jan in the language of the former, and Gándi in that of the latter people. The amount varies from 10 to 15 rupees among the Dhimáls, from 15 to 45 among the Bodo. I cannot learn the cause of the great difference. A youth who has no means of discharging this sum, must go to the house of his father-in-law elect and there literally earn his wife by the sweat of his brow, labouring, more judaico, upon mere diet for a term of years, varying from two as an average, to five and even seven as the extreme period. This custom is named Gabóí by the Bodo—Ghárjyá by the Dhimáls. It, of course, implies a good deal of intercourse between the betrothed youth and damsel prior to their nuptials; but from all I can learn, instances of opportunity abused are most rare. The legal nature and effects of the nuptial contract have been already explained under the head of laws: what concerns fecundity, longevity, &c. under the head of medicine, as a branch of religion. The marriage ceremony is little perplexed with forms. After the essential preliminaries have been arranged, a procession is formed by the bridegroom elect and his friends, who proceed to the bride elect's house, attended by two females specially appointed, to put red lead or oil on the bride elect's head, when the procession has reached her home. There a refection is prepared, after partaking of which the procession returns, conducting the bride elect to the house of the groom's parents. So far, the same rite is common to the Bodo and Dhimál—the rest is peculiar to each. Among the Dhimáls, the Déóshi now proceeds to propitiate the gods by offerings. Dáta and Bídáta who preside over wedlock are invoked, and betel leaf and red lead are presented to them. The bride and groom elect are next placed side by side, and each furnished with five pauns, with which they are required to feed each other, while

the parents of the groom cover them with a sheet, upon which the Déóshi, by sprinkling holy water sanctifies and completes the nuptials. Among the Bodo the bride elect is anointed at her own home with oil; the elders or the Déóshi perform the sacred part of the ceremony, which consists in the sacrifice of a cock and a hen, in the respective names of the groom and bride, to the sun; and next, the groom, rising, makes salutation to the bride's parents, and the bride, similarly attests her future duty of reverence and obedience towards her husband's parent; when the nuptials are complete. A feast follows both with Bodo and Dhimáls, but is less costly among the former than among the latter—as is said, because the higher price paid for his wife by the Bodo incapacitates him for giving so costly an entertainment. The marriage feast of the Dhimáls is alleged to cost 30 to 40 rupees sometimes, the festivities being prolonged through two and even three days; whereas 4 to 6—rarely 10 rupees suffice for the nuptial banquet of a Bodo.

The Bodo and Dhimáls both alike bury the dead, immediately after decease, with simple but decent reverence, though no fixed burial ground nor artificial tomb is in use to mark the last resting place of those most dear in life, because the migratory habits of the people would render such usages nugatory. The family and friends form a funeral procession, which bears the dead in silence to the grave. The body being interred, a few stones are piled loosely upon the grave to prevent disturbance by Jackals and Ratels rather than to mark the spot, and some food and drink are laid upon the grave; when the ceremony is suspended and the party disperses. Friends are purified by mere ablution in the next stream and at once resume their usual cares. The family are unclean for three days, after which besides bathing and shaving, they need to be sprinkled with holy water by their elders or priest. They are then restored to purity and forthwith proceed to make preparations for a funeral banquet, by the sacrifice of a hog to Mainou or Timáng, of a cock to Báthó or Pochima, according to the nation.

When the feast has been got ready and the friends are assembled, before sitting down, they all repair, once again, to the grave, when the nearest of kin to the deceased, taking an individual's usual portion of food and drink, solemnly presents them to the dead with these words, 'take and eat: heretofore you have eaten and drank with us: you can do so no more: you were one of us: you can be so no longer: we come no more to you: come you not to us.' And thereupon the whole party break and cast on the grave a bracelet of thread priorly attached, to this end, to the wrist of each of them. Next the party proceed to the river and bathe, and having thus lustrated themselves, they repair to the banquet, and eat, drink and make merry as though they were never to die! A funeral costs the Dhimáls from four to eight rupees—something more to the Bodo, who practise more formality on the occasion, and to whom is peculiar the singular leave-taking of the dead just described.

Useful arts.—As already observed, the arts practised by the Bodo and Dhimáls are few, simple and domestic. Agriculture is the grand and almost sole business of the men, but to it is added the construction and furnishing of the dwelling house in each of the frequent migrations of the whole people. The boys look after the domestic animals. The women, aided by the girls, are fully employed within doors in spinning, weaving and dyeing the clothing of the family, in brewing, and in cooking. The state of the arts will be sufficiently and most conveniently illustrated by a description of the house, household furniture, clothes, food and drinks of the people, preceded by an account of the implements, processes, and products of agriculture.

The agricultural implements are an ax to fell the forest trees, a strong bill or bill-hook to clear the underwood and also to dig the earth, a spade for rare but more effectual digging, and lastly a dibble for sowing the seed. The ax is called Rúá by the Bodo, Dúphé by the Dhimáls. It is a serviceable implement of iron (the head) similar to that in use in the plains

where the head is bought ; the haft being made at home. The bill, called Chékhá by the Bodo, Ghongói by the Dhimáls, is a "jack of all work" like in shape to our English bill, but with the curved extremity or beak prolonged and furnished with a straight downward edge of some three inches. It is of iron, of course, and purchased in the Kócch marts. The spade is the ordinary short, bent one of the plains where it is bought and where it is called Kódál. The Bodo and Dhimáls use it but little, and have no name of their own for it. The dibble is a wooden staff about 4 feet long, made by the people themselves. It is, like a stout walking staff sharpened at the lower end. The process of culture, emphatically called 'clearing the forest,' is literally such for the most part, and would be so wholly, but that several of the species grown being biennials, a field is retained over the first year, so that the second year's work consists merely of weeding and resowing rice amid the other standing products. The characteristic work is the clearing of fresh land, which is done every second year, and thus, axes and bills clear away the wood : fire completes what they have left undone, and at the same time spreads over the land an ample stratum of manure (ashes) : the soil is worked nearly enough in eradicating the undergrowth of trees (for the lords of the forest are only truncated) ; so that what little additional digging is needed, may be and is performed with the square end of the bill. 'Tis no great matter, and firing is the last *effectual* process. Amid the ashes the seed is sown by a dibbler and a sower, the former of whom, walking erect, perforates the soil in quincunxes by sharp strokes of his pointed staff, (called Shómán by the Bodo and Dhúmsi by the Dhimáls) so as to make a series of holes from one to two inches deep, and about a span apart ; whilst the latter, following the dibbler, and furnished with a basket of mixed seeds, drops 4 to 6 seeds into each hole and covers them at the same time. All the various produce raised is grown in this promiscuous style. Chait, Baisákh and half Jeth, comprise the season for preparing and

sowing the soil. Sâwan, Bhádún, Kúár and half Kártik, that for gathering the various products, save cotton, which is not gathered till Pús-Mágh. The rest are reaped as they successively ripen : first cucurbitaceous plants (Kóhara, Louka, Khíra, Kankara, Karéla) ; then greens (Sém, mattar, Bengan, Chichinda, Pói) ; then the several edible roots (Yam, Arwi, &c.) then the condiments (Haldi, Adrak, red peppers) ; then the millets, and pulse (Marwa, Kúlthi, Urid) ; then Maize ; next rice ; then the mustards (Torí or Sarsún or Til), and last of all, cotton. The fields, which are much better worked in eradicating the jungle than those for which the Bengal plough performs the same office, are likewise as much better weeded ; and how strange soever to mere English ears, the huge mixture of crops may sound, this mixture does not greatly exceed the practice of Bengal, nor is it inconsistent with good returns, though there be no artificial irrigation whatever. The cotton is a biennial of inferior quality, but it is the main crop, and that from the sale of which in the plains, the Bodo and Dhimáls look to provide themselves with the greatest part of the rice they consume ; for their own supply is very inadequate. Nevertheless rice is usually spoken of as the crop next in estimation to cotton, though maize and even millet seem to contribute as much to the quantity of home reared food. The rice grown is similar to the "dry rice"—"the Ghaiá" of Nepal—the "summer rice" of the plains. The other articles grown, have all been enumerated above, save Indigo which, with the cochineal of the forest, and Madder procured from the hills, supplies the Bodo and Dhimáls with dyes. Arhar and a few more of the agricultural and horticultural products of the plains are occasionally grown by the Bodo and Dhimáls, whose chief products, however, are those given above, and of them not absolutely all in one field and year, though from 12 to 15 are always there and include a good supply of vegetables, condiments and cerealea, but the last deficient in the article of rice which is the principal grain eaten. Of vegetables the favourites are Bégans,

cucurbitacea and roots (Thá vel Lín in their own tongues) : of cereals, rice : of condiments, red peppers. Mustards are grown not for their oils, nor as stimulants, but merely for eating like parched peas. The oil seeds are fried and are relished in that state :* the young plants also are used as greens. The surplus seed is sold to the oilmen of the plains, neither Bodo nor Dhimál being wont to express oil, of which they consume little, and that only for cooking. Lights they use none (save on occasions of ceremony and of púja) but go to bed early and sit by the fire—a splendid wood fire—till then. The small quantity of oil used for cooking they buy in the adjacent marts of the Kocch. The cotton crop and the surplus of the mustard crop, are all the agricultural products which they sell any portion of. Cotton is habitually sold, the small portion only that is needed for clothing the family being reserved, which may be about one fifteenth of what is raised. The domestic animals have been enumerated elsewhere and must be spoken of again when we come to the head of food. Agriculturally viewed, they are a dead letter, not even their manure being employed.

Upon the whole the agriculture of the Bodo and Dhimáls, is conducted with as much skill as that of their lowland neighbours ; with skill superior much to that of their highland neighbours ; and with pains and industry greatly above those of either highlanders or Kocches. The following details of what is raised by one Bodo cultivator, and consumed by himself, his wife and three young children, imperfect though they be, will help to convey a just idea of his position ; and those who care to compare it with the position of a peasant in the hills and in the plains, will find the means of making such comparison in Appendix II.

* They are fried with greens, and of course yield up a good deal of their oil to flavour the vegetables.

Bodo peasant tilling about $1\frac{3}{4}$ bigha with the spade.

PRODUCTS OR INCOME.

Dhán or rice in husk, 24 bisi = 12 maunds =	4	0	0
Cotton undressed, 16 bisi = 8 maunds =	32	0	0
Maize, 3 bisi = $1\frac{1}{2}$ maunds =	0	8	0
Millets and Pulse, 4 bisi = 2 maunds =	0	12	0
Condiments, dyes & greens, 2 bisi = 1 maund =	4	0	0
Total Rupees, ..	41	4	0

EXPENSES.

Rice in husk, bought, 3 Pouthi = 48 maunds =	15	0	0
Salt bought, 18 Phol = 18 seers =	3	0	0
Cotton field pujá,	1	0	0
Government tax,	1	0	0
Cotton seed bought,	1	0	0
Ai huno festival,	3	0	0
Oil bought for worship and for occasional lights, =	0	8	0
Sickness, fees to the Ojha,	4	0	0
Presents to sisters and friends who ask aid and make visits,	2	0	0
Ornaments for wife,	2	0	0
Fruits bought for self, wife and children, =	2	0	0
Fish bought in rains when none can be taken in the forest,	1	8	0
Earthen vessels bought,	0	8	0
Proportion of price of Chékhá or Bill,	0	8	0
Ditto ditto of Jong or spear,	0	8	0
Ditto ditto of metallic pots and pans, =	0	8	0
Sundries,	2	0	0
Total Rupees, ..	40	0	0

Balance in favour, 1 4 0

It has been already mentioned that the Bodo and Dhimal peasant is liable to a corvee or labour tax, the items of which may be added thus—for the Rajah 3 days, thrice a year or 9 days—for the Rajah's local representative, 6 days—for the

village priest or Déóshi, 3 days—Total 18 days per annum. This is so much deducted from his resources, and may be stated at 2* rupees in coin. A peasant of the plains, using the plough, will earn twice or even thrice as much as a Bodo or Dhimal, and yet, what with the wretched system of borrowing at 25 to 30 per cent. and the grievous extra frauds incidental to that system, he will not be nearly so well off. The Bodo or Dhimal again, has abundance of domestic animals, and is moreover at liberty to eat the flesh of all save the cow, whereas the peasant of the plains has few, and of those only the goat that he can eat. And, lastly, the Bodo's industrious wife not only spins, but weaves and dyes all the clothes of the family, besides supplying it amply with wholesome and agreeable beer, whilst the peasant's wife in the plains does nothing but spin; and though this may diminish the cost of the family clothing, still it must be bought, nor will there be much thread to dispose of in free sale, apart from the clothier. The highland peasantry, generally, earn less than the Bodo and Dhimals, and are proportionally worse off, though lightly taxed and exempt from the curse of the borrowing system. The Newár peasants of the great valley of Nepal,—as industrious as the Bodo and Dhimals—nay more so—and more skilful too,—earn more and retain more notwithstanding the heavy *rent* they pay to their landlord, who pays the light tax or Government demand on the land. The particulars may be seen in the appendix.

Houses.—The Bodo and Dhimals build and furnish their own houses, without any aid of craftsmen, of whom they have none whatever. They mutually assist each other for the nonce, as well in constructing their houses as in clearing their plots of cultivation, merely providing the helpmates with a plentiful supply of beer. A house is from 12 to 16 cubits long by 8 to 12 wide; a smaller house of the same sort is erected opposite for the cattle, and if the family be large, two other domiciles

* If the Bodo pay one rupee of direct and two of indirect taxes, he will be nearly on a level, quoad public burdens, with the peasant of the plains.

like the first are built on the other sides, so as to enclose an open quadrangle or yard. The houses are made of jungle grass secured within and without by a trellice work of strips of bamboo. The roof has a high and somewhat bulging pitch and a considerable projection beyond the walls. It also is made of wild grass, softer than that which forms the walls. There is only one division of the interior which separates the cooking and the sleeping portions of the house, which has no chimney or window and but one door. Ten to forty such houses form a village, without any rigid uniformity or any defences whatever.

Furniture—Is very scant, consisting only of a rare bedstead, some sleeping mats, a stool or two, and some swinging-shelves; and all of these are made at home. Household utensils are a few earthen vessels for carrying and holding water, some metallic cooking, eating, and drinking pots, and a couple of knives, to which we must add the spinning, weaving, dyeing, and brewing apparatus of the women. All the latter are of the simplest possible form and homemade: the earthen and metallic pots and pans are purchased in the Kócch marts. There are none of iron nor of copper; all are of brass or of other mixed metals that are metallic, owing, it is said, to the dearth of iron and copper. There are no leathern utensils. Baskets of bamboo and of cane and ropes of grass, are abundant and of homemade, by the men who likewise haft all the iron implements they purchase abroad, for agricultural or domestic uses. It has already been said that lights are dispensed with beyond what is afforded by an ample fire.

Clothes.—With both people they are made at home and by the women. The Bodo women wear silk procured from the castor plant worm, which they rear at home in each family. The Bodo men and Dhimals of both sexes wear cotton only. Woollen is unknown, even in the shape of blankets. The manufactures are durable and good, and not inconveniently coarse—in fact, precisely such as the people require: and the

dying is very respectably done with their own cochineal, morinda, or indigo, or with madder got from the hills—but all prepared by themselves. The female silk vest of the Bodos possessed by me is $3\frac{1}{2}$ feet wide by 7 long, deep red, with a broad, worked margin of cheque pattern—and of white and yellow colours, besides the ground red—above and below. This garment is called Dókhana by the Bodo, and must be a very comfortable and durable dress, though it somewhat disfigures the female form by being pressed over the breast as it is wrapped round the body, which it envelopes from the armpits to the centre of the calves. The female garment of the Dhimals differs only in material, being cotton. It is called Bónha. The male dress of the Bodo consists of two parts—an upper and a lower. The former is equivalent to the Hindu chadar or toga. It is called Shúmá, and is 9 to 10 cubits by 3. The latter, styled Gámchá, and which is 6 cubits by 2, is equivalent to the Hindu Dhoti, and after being passed between the legs is folded several times round the hips and the end simply tucked in behind. The male dress of the Dhimals is similar: its upper portion is called Pátaka—its lower, Dhári—the whole, Dhába with this people—Hí with the Bodo. All cotton clothes, whether male or female, are almost invariably white or undyed. Neither Bodo nor Dhimal commonly cover the head, unless when the men choose to take off their upper vest and fold it round the head to be rid of it. Shoes are not in use; but a sort of sandals or sole-covers, called Yápthong vel Champhoi, sometimes are, and are made of wood by the people themselves. There are no other shoes. Ornaments are rare, even amongst the women, who however wear small silver rings in their ears and noses also, and heavy bracelets of mixed metal on their wrists. These are bought in the Kócc mart, and are quite simple in form.

Food.—The sorts of vegetable food have been already enumerated in speaking of agriculture; rice is the chief article: wheat or barley, unknown even by name. Ghiu or clarified butter, is

likewise totally unused and unnamed, and oil is very sparingly consumed for food. Salt, chillies, vegetables, plenty of rice, varied sometimes with maize or millet, and fish or flesh every second day, constitute, however, a meal which the poor Hindu might envy, washed down as it is with a liberal allowance of beer. Plenty of fish is to be had from December to February, both inclusive, and plenty of game from January to April inclusive, though the Bodo and Dhimál are no very keen or skilful sportsmen, notwithstanding the abundance of game and freedom from all prohibitions. They have the less need to turn hunters in that their domestic animals must supply them amply with flesh. They have abundance of swine and of poultry, and not a few of goats, ducks and pigeons, but no sheep nor buffaloes, and cows are scarce; milk is little used, but not eschewed, as by the Gárós it is. They may eat all animals, tame or wild, save oxen, dogs, cats, monkeys, elephants, bears and tigers. Fish of all sorts, land and water tortoises, mungoses, civets (not cats!), porcupines, hares, monitors of enormous size, wild hogs, deer of all sorts, rhinoceros, and wild buffaloes, are amongst the wild animals they pursue for their flesh; and altogether they are abundantly provided with meat.

Drinks and stimulants.—The Bodo and Dhimáls use abundance of a fermented liquor made of rice or millet, which the former call Jó, the latter, Yú. It is not unpleasant, and I should think was very harmless. Its taste is a bitterish sub-acid, and it is extremely like the Ajimana of the Népáls of Nepal. Brewing and not distilling, seems to be a characteristic of nearly all the Tamulian races, all of whom drink and make beer—and none of them, spirits. The Bodo and Dhimál process of making this fermented liquor is very simple: the grain is boiled: the root of a plant called Agaichito is mixed with it: it is left to ferment for two days in a nearly dry state: water is then added, quant. suff.; the whole stands for 3 or 4 days, and the liquor is ready. The Agaichito plant is grown at home: its root, which serves for balm, is called Emon. I have never

seen it. Besides this beer—of which both people use much—they likewise freely use tobacco ; but never opium nor hemp in any of the numerous preparations of both ; nor distilled waters of any kind ; and upon the whole, I see no reason to brand them with the name of drunkards, though they certainly love a merry cup in honour of the gods at the high festivals of their religion. Among my own servants the Bodo have never been seen drunk : the Moslems and Hindús, several times excessively so.

Manners.—The manners of the Bodo and Dhimals are, I think, a pleasing medium between the unsophisticated roughness of their highland neighbours, and the very artificial smoothness of their neighbours of the plains. They are very shy at first ; but when you know them are cheerful without boisterousness and inquisitive without intrusion. Man's conduct to woman is always one of the best tests of his manners : now the Bodo and Dhimals use their wives and daughters well ; treating them with confidence and kindness. They are free from all out-door work whatever ; and they are consulted by their husbands as their safest advisers in all domestic concerns, and in all others that women are supposed likely to understand. When a Bodo or Dhimal meets his parent or one of the elders of the community, he drops his joined hands to the earth, and then raises them to his forehead ; and if he be abroad he says 'father, I am on my way'—to which the parent or senior answers 'may it be well with you.' There is little visiting save that which is inseparable from the frequent religious feasts and festivals, already sufficiently described, nor are amusements or pastimes for young or old common. Indeed, children or women seem to have none, and the men so little heed them, that neither Bodo nor Dhimal tongue has a word of its own for sport, play or game ! The young men, however, have two games, which I proceed to describe summarily. In the light half of October, on the day of the full moon, a party of youths proceeds at night-fall from village to village, like our Christmas

wakers, hailing the inhabitants with song and dance, from night till morn, and demanding largess. This is given them in the shape of grain, beer and cowries, wherewith on their return they make a feast, and thus ends the pastime, which is called *Harna-hara*. By the Bodo, and *Harna-dháká* by the *Dhimáls*. Again, in the dark half of the same month, when the wane is complete, the youths similarly assemble, but in the day time, and dressing up one of their party like a female, they proceed from house to house and village to village, saluting the inhabitants with song and dance, and obtaining presents as before, conclude the festival with a merry making among themselves. The Bodo name of this rite or game is *Chórgéléno*—the *Dhimáls* call it *Chórdháká*. And now we shall conclude the subject of manners with a statement of the ordinary manner in which a Bodo or *Dhimál* passes the day. He rises at day spring, and having performed the offices of nature and washed himself, he proceeds at once to work in his field till noon. He then goes home to take the chief meal of the day, and which consists of rice, pulse, fish or flesh (on alternate days), greens and chillies, with salt—never ghiu—seldom oil. He rests an hour or more at noon, and then resumes his agricultural toils, which are not suspended till night-fall. So soon as he has got home, he takes a second meal with his family—then chats a while over the fire, and to bed betimes—seldom two hours after dusk. If the children be young, they sleep with their parents—if older, apart. The Bodo call their first meal *Sanjúphúñi inkhám*—their second, *Bílini inkhám*. The *Dhimál* name for the first is *Mánjbéla-cháká*; for the second, *Dilima-cháká*. Wives usually eat after their husbands—children with.

Character.—The character of the Bodo and *Dhimál*, as will be anticipated from the foregoing details, is full of amiable qualities—and almost entirely free from such as are unamiable. They are intelligent, docile, free from all hard or obstructive prejudices, honest and truthful in deed and word, steady and industrious in their own way of life; but apt to be mutable and

idle when first placed in novel situations, and to resist injunctions, injudiciously urged, with dogged obstinacy. They are void of all violence towards their own people or towards their neighbours, and though very shy of strangers, are tractable and pleasant when got at, if kindly and cheerfully drawn out. The Commissioner of Assam, Major Jenkins, who has by far the best opportunities for observing them, *when drawn out of their forest recesses*, gives them, as we have seen, a very high character as skilful laborious cultivators, and peaceable respectable subjects; whilst that this portion of them want neither spirit nor love of enterprise, is sufficiently attested by the fact, that when the Dorjiling corps was raised two-thirds of the recruits first obtained were Bodo of Assam. Neither the Bodo nor Dhimál, however, can be characterised, upon the whole, as of military or adventurous genius, and both nations decidedly prefer, and are better suited for the homebred and tranquil cares of agriculture. They are totally free from arrogance, revenge, cruelty and fierté; and yet they are not devoid of spirit, and frequently exhibit symptoms even of that passionate or hasty temperament, which is so rare, at least in its manifestations, in the east. Their ordinary resource against ill-usage is immoveable passive resistance: but their common demeanour is exempt from all marks of the wretched alarm, suspicion and cunning that so sadly characterise the peasantry of the plains in their vicinity, and which, being habitual, must be fatal to truth. The Bodo and Dhimál in this respect, as in most others, more nearly resemble the mountaineers, whose straightforward manly carriage so much interests Europeans in their favour. Oppression and its absence beget these different phases of character. The absence of all petty trade likewise contributes materially to the candour and integrity of the Bodo and Dhimáls. Among all mankind, women, wine, and power are the great tempters, the great leaders astray. Now, the Bodo and Dhimáls rise decidedly superior to the first temptation; are not unduly enslaved to the second; and, from the perfect

equality and subject condition of the whole of them, are entirely exempted from the third. Power cannot mislead those who never exercise it : where women are esteemed and no artificial impediments whatever exist to prevent marriage, women are a source, not of vice, but of virtue : and, lastly, where "honest john barley corn" is free from the dangerous alliance of spirits, opium and hemp, I know not that he, even if assisted by the "narcotic weed," need be set down as a necessary corrupter of morals. True, the Bodo and Dhimál do not pretend to the somewhat pharisaical abstemiousness or cleanliness of the Hindús. But I am not therefore disposed, particularly on Hindú evidence, to tax them with the disgusting vices of drunkenness and dirtiness, though these, and obstinacy, *if any*, are the vices we must lay to their charge, as the counterpoise of many and unquestionable virtues. Peasant, be it remembered, must be compared with peasant, and not peasant with people of higher condition ; and if the comparison be thus fairly made, it may perhaps be truly decided, that the Bodo and Dhimál are *less* sober and *less* cleanly and *less* tractable than the people of the plains—*more* sober and *more* cleanly and *more* tractable than those of the hills. The Bodo and Dhimáls are good husbands, good fathers and not bad sons ; and those who are virtuous in these most influential relations, are little likely to be vicious in less influential ones, so that it need excite no surprise that these people, though dwelling in the forest, apart from the inhabitants of the open country, are never guilty of black mailing or dacoity against them, whilst among themselves crimes of deep dye are almost unknown. To the ostentatious hospitality of many nations whose violence against their neighbours is habitual, they make no pretensions ; but among their own people they are hospitable enough, and towards the stranger, invariably equitable and temperate.



*Tamilian types N°1.
Birua Bódó, ætat 21.*

A P P E N D I X.

NO. I.—PHYSICAL ATTRIBUTES.

(See annexed Illustrations.)

The physical characteristics of these races have already been summarily stated. But it is desirable to be more particular on this head with reference to the accompanying admirable illustrations, done by my Nêwâr artist, Rajmân Singh. A young man named Bîrna, a Bodo, has been selected to represent his nation, and through it the Dhimáls and Kocches also, for the traits of face and form are so nearly alike in all that neither pen nor pencil could satisfactorily set them apart. Bîrna is about 21 years of age (for like a true Bodo, he knows not how old he is), so that we are obliged to give his age conjecturally. The mistake however cannot exceed a year or two,

His dimensions are as follows in English feet, inches and quarters.

	1st time.	2d time.
Total height,	5 3 $\frac{1}{4}$	5 3 $\frac{1}{4}$
Crown of head to hip,	2 3	2 2 $\frac{1}{2}$
Hip to heel,	3 1	3 1
Length of arm,	2 3 $\frac{1}{2}$	2 3 $\frac{1}{2}$
Length of foot,	0 9	0 9
Length of hand,	0 6 $\frac{1}{2}$	0 6 $\frac{1}{2}$
Greatest girth of chest,	2 7 $\frac{1}{4}$	2 7
Greatest width across shoulders,	1 2 $\frac{1}{4}$	1 2 $\frac{1}{4}$
Girth of pelvis at hips,	2 3	2 5
Greatest width of pelvis, at hips, less,	0 11	0 10 $\frac{1}{2}$
Greatest girth of head,	1 9	1 8 $\frac{1}{4}$
Greatest length of head, chin to crown,	0 9	0 9 $\frac{1}{4}$
Greatest width of head, across parietes,	0 5 $\frac{1}{4}$	0 5 $\frac{1}{2}$
Greatest girth of thigh,	1 5 $\frac{1}{4}$	1 5 $\frac{1}{2}$
Greatest girth of calf,	1 1 $\frac{1}{4}$	1 1 $\frac{1}{2}$
Greatest girth of arm,	0 9	0 9 $\frac{1}{2}$

Birna's colour is an olive or brunet, clear and pale as that of a high caste Hindú. Though a stout youth, of 21 or more, he has not yet the least symptom of beard, and but a very faint show of moustache. He expects, he says, to have more or less of beard in five or six years, but shall carefully eradicate the stray hairs, more *majorum*! He has no want of eyelash or eyebrow and the hair of his head is copious, straight, strong and glossy. He has no hair on the chest, but as much as usual on the armpits and elsewhere. He is well made and stout enough, sufficiently fleshy, but without any striking muscular development. His calves, in particular, though not quite equal to those of the mountaineers, are very superior to any thing of the sort to be seen amid the people of the plains. His legs are long in proportion to his trunk, but not awkwardly so, and his chest is finely formed, broad and deep. His head is well formed and well set on the shoulders, the great foramen having apparently a central aperture. There is no defect of cranial development anteaally or posteaally, and the scull is well shaped and round, though not so ample in the frontal region as in fine specimens of the Arian vel Caucasian family, and the face is larger in proportion to the head than in *such* specimens. The length of the head to that of the body is as one to seven nearly. If the features are not straight, or perpendicular, to the front, the want of right line is caused less by recession of the forehead or chin than by the advance of the jaws and lips, which are both large. The mouth is too wide and the lips too thick for beauty; but there is no ape-like or negro-like deformity, nor do the finely formed teeth project forward. The chin wants the rounded projection of the Arian type; but it is not ill formed nor retiring. The forehead has sufficient height and breadth, though there are vague indications of contraction and backward slope as compared with very fine heads. The eye is sufficiently large and sufficiently well opened; but the cavity around it is too much filled with flesh, and the angles of the aperture have a tendency to obliquity, the outer one upwards and the inner, downwards. The nose, sufficiently long and well raised between the eyes, has a good, narrow, straight bridge, but a somewhat thickened or clubbed extremity, and the nares are wide, inclining from the elliptic to the round shape. The ears are somewhat large and stand rather apart from the head, but not remarkably so. The oval form to which the contour of the face inclines is broken by the projection of the cheek

bones, between which the face is noticeably wider than any where else, but only in a small degree; and, upon the whole, the ill-effect of the somewhat large and quasi-Mongolian features, is redeemed by their cheerful and amiable expression, though the human type indicated is clearly rather Mongolian than Caucasian.

No. II.

*Production and consumption of a Newár peasant of the valley of Népál, cultivating with the spade seven standard ropini of Népál.**

1 man, 1 wife and 3 small children.

HOUSEHOLD UTENSILS AND AGRICULTURAL IMPLEMENTS.

Iron pots and implements, domestic and agricultural.

• 1 Lóhyá or Tá-kyá; 1 lamp, díp or Dallú, 1 spoon, Dárú or Dhouwo; 1 spade, Kúdál or Kú; 2 sickles, hasuá or íí; 2 spuds, Basuli or kokaicha; 1 knife, churi or chú-pi; 1 cleaver, Pahasúl or khúni,	2 13 6
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Copper pots, domestic.—4 plates or tháls; 1 drinking pot,
lótah or táhán-po; 2 cups or saucers for greens, &c.

katóra or khola,	4 0 0
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Earthen pots.—2 large vessels, hándi or kousi; 1 water-
drawing, méntá or Gópah; 1 to hold water, gharra or
dhapa; 4 dishes, parai or bhégó,

0 2 0

Sundries.—1 Pestle and mortar, silalora or lohómá; 1
winnow, dagara or házá; 1 broom, jharu or túphi; 1
rope, dora or lákhá khi,

0 6 3

1 sleeping mat, chatai or súkhú; 1 blanket, kamal or
sángá,

1 1 0

Woman's weaving apparatus.—1 spinning wheel, char-
ka or yong; 1 cotton cleaner, phatka or tímá; 1 loom,
karigá or tánjolong,

1 8 3

* Four ropini equal one bigah, or thereabouts.

Production, annual.

5 ropini of wet rice land or $\frac{1}{2}$ lakhábú,—1st crop, Málsi dhán, 20 múri=40 man,	40	0	0
2 ropini of dry rice land or Ulábú, 1st crop, Ghaiádhán, 5 múri=10 man,	8	0	0
Gleanings of both the above, Phúlówá, 10 Páthi=1 man,	0	12	0
Second crops, or summer crops, Jari or Séé—Lakhábú Séé—Wheat, 2 múri=4 man,	8	0	0
Ulábú Séé—Greens, roots and red peppers, $1\frac{1}{2}$ múri=3 man,	3	0	0
Straw and bran of rice and wheat of all crops, 36 loads (mans),	2	8	0
Wages earned as a carrier in cold months,	24	0	0
Wages for odd jobs all the year round,	12	0	0
Total earnings,	98	4	0
Earnings from the soil,	62	0	0

Monthly expenses.

Rice for all the family, 17th páthi=1 man 27 sér,	3	3	3
Salt for do do, 2 mána= $1\frac{1}{2}$ sér,	0	4	0
Oil, eating, do do, 1 bokóché= $\frac{1}{2}$ sér,	0	2	0
Tobacco, do do, 1 bádání= $1\frac{1}{2}$ sér,	0	3	0
Greens, roots, red peppers, do, $2\frac{1}{2}$ páthi=11 sér,	0	4	0
Fuel, louna or chúsi, 3 loads,	0	3	3
Lights (burn pine sticks of own cutting),	0	0	0
Grain for brewing and distilling, $3\frac{1}{2}$ páthi=13 sér, yielding 1 sér spirits, 10 sér of beer,	0	8	0
Daily luncheon, jalpán or diko,*	0	12	0
Per mensem,	5	7	6
Per annum,	65	10	0

Annual expenses.

Twelfefold of the above expenses,	65	10	0
Landlord's rent on the Lakhábú, called Péón,	20	0	0
Do do on the Ulábú, do do,	4	0	0

* Throughout these details the native terms have been given to secure accuracy and facilitate reference. The first term is Hindi; the second, Newari, a language so little known that the Hindi equivalent is added.

N. B.—2nd crops are rent free—Landlord pays the land tax.

Government capitation or house-tax, viz. sáwani, 0 1 6 ; phágú, 0 1 6 ; shri panchami, 0 0 9,	0 3 9
Government corvee or bíth, composition for,	0 12 0
Mendicant tax or Jógi pá,	0 0 6
Barber,	0 6 0
Wear and tear of implements and utensils,	1 11 0
Cotton to make clothes, 2 dhárni=6 sér,	2 0 0
Total expenses, . . .	94 11 6
Balance in favor, . . .	3 4 6

Peasant of the plains (Azimgurh), cultivates 6 standard bighas with the plough. Family as before.

Agricultural implements or stock.

Two oxen for the plough,	16 0 0
One plough,	1 0 0
One harrow, &c.	1 0 0
One dúrmús or smoother,	0 2 0
One kodál or spade,	1 0 0
Two khúrpi or spuds,	0 2 0
Two Hasúa or sickles,	0 3 0
One Háthá or irrigating shovel,	0 4 0
One Doura or shovel,	0 1 3
One Páncha or rake,	0 1 6
One Akhana,	0 1 6
	19 15 6

Household utensils.

Iron pots and pans, none,	0 0 0
Brass pots, 1 lótah, 1 thál,	2 4 0
Earthen pots for cooking, drawing and holding water, ..	0 8 0
Wooden utensils—Okli músal, to husk rice,	0 4 0
——Plates, dishes, &c.	0 7 0
Leathern utensils, Chalani, súp, &c.	0 2 0
Stone utensils, Pestle and Mortar,	0 8 0
Two bedsteads,	0 7 0

One blanket,	1	0	0
Bed clothes, Dohar, chadar,	1	12	0
Wife's spinning wheel,	0	4	0
	5	4	0

Annual production.

Two fasals or crops, Kharif and Rabbi—Wet rice land, three bighas.

1st crop, kharif—Dhán or rice, 20 mans,	20	0	0
Janéra, 8 mans,	8	0	0
Tárgan, 1 man,	0	8	0
Urid, 1 man,	2	0	0
Kaukari, 1 man,	0	12	0
2nd crop Rabbi—Wheat, 1½ bigha, 10 man,	13	5	3
	44	9	3
Sugar ½ bigha, 10 mans gúr,	25	0	0
Arhar, } 1 bigha mixed, { 8 mans,	8	0	0
Cotton, } 4 mans,	8	0	0

Dry or wheat land, 3 bighas, 1 crop.

Barley, 2 bighas, 20 mans,	20	0	0
Wheat, 1 bigha, 10 mans,	13	5	4
Straw, bran, &c. of all the crops, 80 kbáchá,	14	0	0
Total raised,	130	10	8

Annual expenses.

Government tax,	12	0	0
Interest at 25 per Cent. on whole stock, raised on loan, ..	29	0	0
Seed,	8	8	0
Wear and tear of implements,	1	0	0
Wagon or cart hire,	0	8	0
Cotton bought to make thread,	0	4	0
Pújas or worship,	5	0	0
Puróhit or family priest,	0	8	0
Weaver's charge for weaving wife's and children's clothes from own thread,	2	0	0
Wear and tear of pots and pans,	0	4	0
Repairs of house,	0	12	0
Earthen pots,	0	8	0

Physician,	0 8 0
Fees to miller,	1 0 0
Washerman, Barber, Smith,	2 0 0
Man's clothes bought,	4 0 0

67 12 0
Monthly expenses.

Barley for food, 3 mans,	3 0 0
Pulse, do, 20 sér,	1 0 0
Salt and oil, 2 sér of each,	0 8 0
Tobacco 2 sér,	0 4 0
Food of two oxen,	2 0 0
Flesh and fish for family,	0 8 0

6 15 0

Per annum,.... 83 4 0

Total expenses per annum,.... 151 0 0

Balance against,.... 20 5 4

Thus it appears that the productive energy of the Névár, working with the spade upon the same extent of land or thereabouts, is to the productive energy of the Bodo, working somewhat similarly, that is without aid of plough, as 3 to 2; and to that of the peasant of the plains, using the plough, as 3 to 2 also. The Névárs indeed are the best cultivators in Asia. 'Tis hard to compare the Bodo with them. I have no materials yet for comparison with the highlanders of Sikim, who however I know pretty well cannot compete with the Bodo, whose productive energy exceeds that of the lowland peasant, aided by the plough, by one-seventh. With regard to the peasantry of the plains it is very evident that it is not the weight of government taxation which crushes them, but the borrowing system—the miserable habit of never laying by a sixpence—of living upon loans—annually taking up their whole stock from the capitalist at an interest never less, and often more, than 25 per Cent., so that, as they say themselves, their life is spent in filling a vessel full of holes at the bottom, and beneath which is another *entire* vessel belonging to the usurer!—The above details show that the government tax is but one-eleventh of what the Azimgarh peasant raises from the soil; and also that the interest he annually pays is nearly (in fact, fully) threefold of the public demand.

Thus the poor peasant is perpetually plunged into difficulties such as the present account may fully explain, whereby it is seen that the annual deficit is equal to one-sixth of the annual gross produce raised by this cultivator. Now, look at the Bodo cultivator's account: here is no debt; and small as the whole earnings are, I can testify that they suffice for such comfort as no peasant of the plains has any conception of. But the Bodo, it may be argued, is nearly exempt from taxation.* Look, then, at the Nêwâr peasant of Nêpâl, whose burdens equal two-fifths of all he rears from the *soil*—one-fourth of whatever he annually produces by *all* his industrious toils. Nor does it in the least matter to the present question that what he pays is rent—not tax—for in the plains of India the government stands in place of landlord, and, if it did not, the peasant's position cannot be at all affected by the quarter or denomination of his payment, but only by its positive and relative amount, including *every* permanent charge, such as that incurred by the Hindu to those craftsmen whose services his scrupulosity and his indolence compel him to pay for. On the other hand, the simpler and more active habits of the Nêwâr peasant and his wife enable him to dispense with these craftsmen, and to add, besides, nearly a third to his agricultural income by labour apart from, and in excess of, that devoted to the soil. And thus the Nêwâr peasant, whilst living far more comfortably than the Hindu peasant—better fed—better clad—and better housed by much—yet never exceeds his income; and, paying not a sous to the usurious capitalist or rather loan-monger, whose *indirect frauds are as bad as his direct extortions*, can sustain cheerily legitimate agricultural burdens great as those I have recorded!

Darjeeling, June 4th, 1846.

B. H. HODGSON.

P. S.—I have said that I do not propose to go into comparisons till I have accumulated a large mass of materials. But I may mention, as a sample of the prospective fruits of this inquiry in re-uniting the so long and so utterly scattered members of the Tamulian family, that the identify of the Gârós and Khasias as well as of the Cacháris with the Bodo is already nearly or quite established, and that points of arbitrary similitude in creed and customs and speech, indicating radical identity of race, are rapidly multiplying in relation to the aborigines of this frontier and those of South Bihar, viz., the Kóls or Dhángars.

* It has been shown above that the real pressure of taxation is in fact equal in both cases.

ADDENDA ET CORRIGENDA.

- Page ix. of *Preface*, last line—for Mantichurian, read Mantchurian.
- Page 11 *Vocabulary*, 1st column, line 13 from top—for *luz*, read *lux*.
- 12 ditto, 4th column, line 17 from bottom—for *Dayang*, read *Dyang*.
- 17 ditto, 4th column, line 5 from bottom—for *Chai and Léü*, read *Chai Léü*.
- 24 ditto, 4th column, line 15 from bottom—for *Dan khaménkou*, read *Dánkha ménkou*.
- 25 ditto, 2d column, line 17 from bottom—for *Banua Súar*, read *Banua Súvar*.
- 27 ditto, 1st column, line 3 from bottom—for *Phúkti*, read *Phúdkí*.
- 30 ditto, 1st column, line 21 from top—for *Snipes or Scolopax aut*, read *Snipes or Scolopax*.
- 37 ditto, 1st column, line 1—for *Barb or ear*, read *Barb of ear*.
- 65 ditto, 4th column, line 7 from top—for *Elou mánthá*, read *Elou mantho*.
- 67 ditto, 4th column, line 22 from top—for *Kóts-á*, read *Kót-sá*.
- 68 ditto, 4th column, line 6 from top—for *Ghoro ko sá*, read *Onhya ko sá*.
- 70 ditto, 4th column, line 4 from top—for *Ogyan*, read *Gyan manthu*.
- 79 ditto, 4th column, line 17 from top—for *Jishláh*, read *Jishláp*.
- 86 ditto, 4th column, line 11 from bottom—for *Nhéchúto Páli*, read *Nhéchútópali*.
- 88 ditto, 1st column, line 2 from bottom—for *To fall*, read *To fail*.
- 90 ditto, 3d column, lines 5 and 7 from top—for *Ongo raino*, read *Ongá raino*
 Also same page, 4th column, line 8 from top—for *Nhéchota Dópli*, read *Nhéchots dópli*.
- 107 of the *Grammar*, line 8 from top, omit the word 'passim.'
- 110 ditto, line 2 from bottom—for (*yonga*) if a voice precede it, read (*yonga* if a vowel precede it).
- 111 ditto, line 5 from bottom—for of the sort, read to form them.
- 123 ditto, 1st line—for an read and. Same page, last line, add 'the' after *Bodo*—and omit that before it—l. 2, from bottom, for form read from—l. 6, add 'and, relative pronouns' after 'conjunctions'—l. 7, omit 'and' before 'the extensive'—l. 8, omit the comma in 'supine'—l. 9, add 'and there is' before 'nothing.'
- 128 ditto, line 8 from top—for *junule*, read *jungle*—l. 11, for *Mí á*, read *Míá*.
- 135 ditto, line 8 from bottom—for *Ná dóán*, read *Na dóáng*.
- 138 ditto, line 10 from bottom—omit full stop after *skirt*—l. 7, after *Kébrat*, add *Pallah*.
- 152 ditto, line 2 from top—for *Hájóns*, read *Hájóngs*.
- 156 ditto, line 6 from top—for characteristics, read characteristic.
- 158 ditto, line 10 from bottom—for are perpetually shifting, read they are perpetually shifting.
- 163 ditto, line 8 from top—before the word confirmatives add not.
- 171 ditto, line 17 from top—for *Hogron*, read *Hágron*.
- 175 ditto, line 7 from bottom—for *Kajah*, read *Rajah*.
- 121 ditto, line 14 from top—after the word gone, add foot note. 'This use of the past tense, wherever the action is past is an invariable idiom.' Same page, add to foot note, after the word will, in second line—'in English, or must, ought, which are nearer in form as being inflexible or immutable.'
- N. B.—For *Mecch* always read *Bodo*, wherever the former term is inadvertently retained.